

**Anticipated Guilt and Ethical Consumption: The Moderating Role of Consumers' Socially Responsible  
Consumption Behaviour**

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MSc in Management Program

Submitted in partial fulfillment  
of the requirements for the degree of

Master of Science in Management (Marketing)

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## **Abstract**

Recent research in the marketing literature has indicated that, while consumers' interests in ethical products are growing, demand for such products still remains weak. Previous research has indicated that anticipated guilt can have a positive effect on ethical consumption. Thus, the objective of the current study is to investigate the moderating role of consumers' socially responsible consumption behaviour (SRCB) on the relationship between anticipated guilt and ethical consumption. Specifically, the current study hypothesizes that, when viewing a guilt ad, high (vs. low) SRCB individuals will generate higher, ethical purchase intentions, willingness to pay an ethical premium, and attitudes toward an ethical brand.

The findings from the two experimental studies indicate that, when viewing a guilt ad for an ethical product, high SRCB individuals are willing to pay a higher ethical premium and generate more favourable brand attitudes than low SRCB individuals. However, when viewing a non-guilt ad, high SRCB individuals did not differ from low SRCB individuals in their willingness to pay an ethical premium or brand attitudes. Further, consumers' socially conscious self-identity was explored as a mediator of these effects. By understanding the moderating role that SRCB plays in the relationship between anticipated guilt and ethical consumption, this paper intends to assist marketers in understanding for which consumers a guilt appeal is an appropriate strategy in marketing ethical products.

## **Acknowledgments**

First, I would like to express my sincere gratitude to my supervisor Dr. Kai-Yu Wang. His guidance, advice and support were essential to the successful completion of this thesis.

I would also like to thank my thesis committee members Dr. Narongsak (Tek) Thongpapanl and Dr. Todd Green for all of their help, suggestions and feedback which greatly contributed to the success of this thesis.

I would like to thank Dr. Barry Babin for acting as the external examiner for my thesis. His comments and feedback were insightful and helpful in strengthening this thesis.

Finally, I would like to thank my family for all of their continuous advice, encouragement and support throughout this process.

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## Introduction

Recent research in the marketing literature has indicated that, while consumers' interests and awareness of ethical products is growing (Cotte & Trudel, 2009), consumers' perceptions of ethical products are not uniformly positive and the demand for ethical products still remains weak (Auger & Devinney, 2007; White et al., 2012). For example, a longitudinal study by The Co-operative Bank found that, while the sales of ethical goods rose 12% each year in the UK between 2004 and 2007, reaching £35.5 billion in 2007 (Clavin, 2008), these sales still represented only 6% of the overall consumer market in the UK (Bray et al., 2011). Further, a large scale study by Cowe and Williams (2000) found that while one third of UK consumers described themselves as ethical purchasers, ethically accredited products in the UK only achieved a 1-3% share of their market. Cowe and Williams (2000) named this finding the '30:3 phenomenon', since approximately 30% of consumers profess to be concerned about ethical standards, but only 3% of purchases reflect these standards. This phenomenon has also been termed the Ethical Purchasing Gap (Nicholls & Lee 2006) and the Attitude–Behaviour Gap (Kim et al. 1997). As such, although the sale of ethical products represents a growing potential market for marketers, the factors that refrain consumers' ethical consumption are still under-researched. Thus, it is necessary to identify the determinants of ethical consumption in order to help marketers' better position ethical products.

According to White et al., (2012) a range of motives for ethical consumption have been identified including, adherence to social norms (White & Peloza, 2009), genuine altruism (Batson, 1998), just-world theory (White et al., 2012) and egoistic self-interest (Cialdini et al., 1987), however, the current paper will focus on anticipated guilt. Previous research has indicated that anticipated guilt can be an antecedent to prosocial behaviour including the purchase of ethical products (Chang, 2011; Elgaied,

2012; Lindsey, 2005; Peloza, et al., 2013; Wang, 2011). However, research has also suggested that there are factors which affect the effectiveness of guilt appeals in advertising. For example, in the context of cause-related marketing, Chang (2012) found guilt appeals were effective in promoting practical products or products with both practical and hedonic values, however, guilt appeals were counterproductive when promoting hedonic products. Thus, the objective of the current paper is to investigate the link between anticipated guilt and ethical consumption by investigating the moderating role of consumers' socially responsible consumption behaviour (SRCB) in order to provide a better understanding of the role of anticipated guilt in influencing ethical consumption and to help marketers understand when a guilt appeal is an effective strategy for marketing ethical products.

Past research has indicated that SRCB can be considered an enduring personality characteristic ingrained in consumers' self-concept (Mohr & Webb, 2005). For consumers high in trait SRCB, socially conscious consumption is an important part of their self-concept, these consumers value socially conscious consumption and see themselves as the type of people who will behave in a socially responsible way (Mohr & Webb, 2005; Shaw et al., 2000; Van der Werff et al., 2013). For consumers low in trait SRCB, on the other hand, socially conscious consumption represents a significantly less relevant part of their self-concept. These consumers do not value socially conscious consumption as highly as those high in trait SRCB and generally, do not see themselves as socially responsible consumers (Mohr & Webb, 2005).

In summary, consumers high (vs. low) on trait SRCB value socially conscious consumption differently, since guilt arises from the failure to adhere to one's personal standards, values or beliefs (Izard, 1977; Lazarus, 1991) consumers' high (vs. low) on trait SRCB should respond differently to a guilt appeal for an ethical product. Thus, I propose that trait SRCB moderates the relationship between anticipated guilt

and ethical consumption. Across two experiments, this study examined the moderating effects of consumers' socially conscious consumption in regard to societal issues (i.e., fair-trade and workers' rights). Further, consumers' ethical self-identity was explored as the underlying mechanism of the moderating effect of SRCB. The current research aimed to understand for which consumers a guilt appeal is an effective strategy for marketing ethical products in order to help marketers advertise ethical products more effectively.

## **Contribution**

The current paper contributed to the marketing literature in several ways. First, across two experimental studies, the current study provided evidence of the moderating effect of SRCB in the relationship between anticipated guilt and ethical consumption. To the best of my knowledge, this paper is the first time that trait SRCB, including both the environmental and social dimensions, has been shown to moderate the relationship between anticipated guilt and ethical consumption.

Second, the current study contributed to the literature identifying factors that influenced the effectiveness of guilt appeals in advertising ethical products. Guilt appeals are a popular tool in advertising (Huhmann & Brotherton, 1997); however, previous research has indicated that there are consumers for whom guilt appeals can be less effective or even counterproductive when advertising ethical products. For example, Hibbert et al. (2007) found that consumers skeptical of advertising, in general, responded more negatively to guilt appeals than those consumers less skeptical of advertising. As well, Chang (2012) found that guilt appeals were no more effective than non-guilt appeals when an issue of low concern was presented to individuals with weak environmental consciousness. Further, guilt appeals backfired when an issue of high concern was promoted to individuals who were highly environmentally consciousness. Thus, it is important to identify the consumers for which a guilt appeal is an effective (vs. ineffective) marketing strategy for advertising ethical products in order to assist marketing practitioners in advertising ethical products more effectively. By advertising ethical products more effectively, marketers have the potential to increase ethical consumption. As well, it is important theoretically to understand the limitation of guilt appeals in ethical advertising.



Third, the current study investigated the social aspect of SRCB. Previous work investigating SRCB has largely focused on the environmental side of SRCB, leaving an incomplete understanding of the social aspect of SRCB (Adomaviciute, 2013; Webb et al., 2008). The current study considered ethical consumption as it relates to two social issues (fair-trade and child labor) and measured SRCB using the Socially Responsible Purchase and Disposal (SRPD) scale developed by Webb et al. (2008). This scale seeks to better balance the environmental and societal dimensions of SRCB, allowing for a deeper and more thorough understanding of the moderating role of SRCB as it relates to the social side of ethical consumption.

## Literature Review

### *Ethical Consumption*

In its broadest form, ethical consumption can be defined as “the conscious and deliberate choice to make certain consumption choices due to personal and moral beliefs and values” (Crane & Matten, 2004, p. 290). The concept of ethical consumption has evolved over the last decade from issues solely involving the environment (i.e., green issues) to almost any matter of consciousness including workers’ rights, country of origin issues, the arms trade, fair-trade, health-related issues and animal welfare (Auger & Devinney, 2007; Carrington et al., 2010).

Research suggests that a growing number of consumers are taking ethical issues into account when making purchase decisions (Auger & Devinney, 2007; Mason, 2000; Uusitalo & Oksanen, 2004). For example, a 2004 survey of over 30 000 UK consumers conducted by The Co-operative Group/MORI found 43% of consumers ranked buying fair-trade as one of their top priorities when shopping in a supermarket. As well, a 2012 Ipsos-Reid survey commissioned by World Vision found 79% of Canadians were interested in understanding more about how the products they purchase are made (World Vision, 2012). Further, a Corporate Edge survey found that 57% of the consumers surveyed would stop buying a product if they knew that children were being employed to make it (Auger & Devinney, 2007). The growth in consumers’ interest and awareness of ethical products presents new potential markets for marketers and in response to this opportunity firms have developed a variety of ethical products from fair-trade chocolate and flowers to carbon neutral beer (Carrington et al., 2010). Several factors have been proposed to explain the growing popularity of ethical products including: the emergence of pressure groups, increasing media interest in social and ethical issues, increasing focus on corporate

social responsibility by major corporations, and the availability of better quality ethical products (Auger & Devinney, 2007).

However, consumers' interests in and apparent support for ethical products is not always translating into increased ethical consumption behaviours (Auger & Devinney, 2007; Bray et al., 2011; Carrington et al., 2010; 2014; Nicholls & Lee, 2006; Shaw et al., 2007). For example, despite, 43% of consumers claiming fair-trade is a top priority to them when shopping, ethical food and drinks only have an 8% share of their market and the sale of ethical clothing represents less than a 1% share of its market (Carrington et al., 2014; Cooperative Bank 2012). As such, more research efforts are needed to investigate the factors that influence ethical consumption.

Despite increasing research regarding ethical products, a limited number of studies have explored the factors responsible for the attitude-behaviour gap in ethical consumption (Bray et al., 2011). Cowe and Williams (2000) suggest social desirability bias may play a role in the attitude- behaviour gap. For example, survey respondents may provide answers they believe to be socially acceptable thereby providing an overly optimistic prediction of ethical purchase intentions. Other researchers postulate that consumers' intentions to purchase ethical products are genuine; however, various constraints prevent consumers from following through with an ethical purchase (Carrington et al., 2010). For example, a consumer may be unable to locate an ethical alternative to a product s/he requires. A few studies have identified situational factors that may impede ethical consumption. For example, the availability of ethical products (Nicholls & Lee, 2006) and consumers' scepticism of ethical symbols (Nicholls & Lee, 2006) appear to reduce consumption of ethical products. Further, Nicholls (2002) suggests that ethical consumption is impeded, in part, by consumers' lack of awareness and understanding of fair-trade. According to Nicholls (2002), while a majority of consumers state that they

would be interested in supporting products that help producers in the developing world, some consumers may not understand how to identify a fair-trade product from a regular product. For example, research conducted by the Mobium Group in 2010 in conjunction with the Fair Trade Association of Australia and New Zealand found that only 25% of Australian consumers were aware of the Fairtrade Association label. Using a consumer focus group, Boulstridge and Carrigan (2000) identify inertia in consumption choice as an impediment to ethical consumption. For example, in the focus group, consumers indicated that they would have a difficult time boycotting a brand that they learned was unethical if that brand produced a product that they liked and had always bought previously. As well, several studies have explored demographic variables, such as age, gender, income and education level as predictors of ethical consumption; however, the results of these studies have been conflicting, suggesting demographic variables are poor predictors of ethical consumption (De Pelsmacker et al., 2005).

According to White et al. (2012) previous research has explored several motives for ethical consumption. For example, White and Peloza (2009) explored social norms and found that other-benefit appeals (i.e., appeals that highlight the beneficiary of the support as someone other than the self) are more effective than self-benefit appeals (i.e., appeals that highlight the beneficiary of support as the self) at increasing donation intentions in situations that heighten public self-image concerns. However, self-benefit appeals are more effective at increasing donation intentions when consumers' responses are private. According to White and Peloza (2009), consumers are motivated to present a positive public image and these feeling are heightened when consumers' choices are made public; however, in private consumption settings, consumers have more opportunity to consider the self-benefits of a donation and are, therefore, more responsive to self-benefit appeals. Similarly, Green and Peloza (2014) found that consumers are more responsive to other-benefits appeals for green products

when public accountability is heightened; however, in private consumption settings consumers are more responsive to self-benefit appeals.

In addition, White et al., (2012) explored just-world theory as a motive for ethical consumption and found that when consumers are confronted with high levels of injustice and avenues for justice restoration are unavailable, fair-trade consumption decreases; however, when avenues for justice restoration (though an ethical purchase) are made explicit, fair-trade consumption increases. According to White et al. (2012), this situation occurs because consumers do not always automatically view fair-trade products as justice restoring since consumers, are at times, skeptical of fair-trade manufactures' ethical claims. Thus, when the justice restoration potential is not explicitly communicated, people believe helping in the form of fair-trade purchases makes little positive impact. However, when the justice restoration potential of a product is explicitly stated, consumers feel as if they can make a positive impact on the lives of farmers and, therefore, increase their fair-trade consumption.

Egotistic self-interest has also been considered as a motive for ethical consumption (White et al., 2012). According to Cialdini et al. (1987) empathic concern is a negative affective state that creates temporary feelings of sadness. When individuals witness a person suffering, they experience empathy, which prompts them to help others in order to relieve the negative feelings (associated with empathy). According to the egotistical self-interest theory, in the context of ethical products, consumers may feel empathy when presented with information that, for example, highlights the poverty and hardships experienced by farmers in the developing world. In order resolve the negative affect state caused by empathy, these consumers may help the farmers by purchasing a fair-trade product. Genuine altruism (Batson 1998) has also been suggested as a motive for ethical consumption. According to the empathy-

altruism hypothesis (EAH), empathy evokes altruism, which ultimately leads individuals to promote the welfare of those individuals for whom they feel empathy (Batson, 1991).

Finally, several studies have identified anticipated guilt as an antecedent to ethical consumption (Basil et al., 2006; Chang, 2012). Guilt is a negative and unpleasant state occurring when one's behaviors or intentions are in contradiction with one's moral standards, societal customs or religious norms (Baumeister et al., 1994; Heidenreich, 1968; Miceli & Castelfranchi, 1998; Wang, 2011). As such, consumers might make an ethical consumption choice in order to avoid the negative feelings of guilt caused by violating the moral and societal standard of helping others and caring for the environment. The current study aims to further explore the relationship between anticipated guilt and ethical consumption by investigating for which consumers a guilt appeal is most effective in regard to marketing ethical products. Thus, the current paper is intended to help marketing practitioners target guilt appeals for ethical products to those consumers who would be most responsive.

### *Guilt and Anticipated Guilt*

Guilt is described as a negative and unpleasant state occurring when one's behavior or intentions are in contradiction with, one's moral standards, societal customs or religious norms (Baumeister et al., 1994; Heidenreich, 1968; Miceli & Castelfranchi, 1998; Wang, 2011). Guilt is a self-conscious emotion that is evoked by self-reflection and self-evaluation (Tangney et al. 2007). "As the self reflects upon the self, moral self-conscious emotions provide immediate punishment (or reinforcement) of behavior" (Tangney et al. 2007, p. 347). Since humans strive to minimize punishments and seek rewards, guilt should signal that one's behaviour should be changed or modified (Wang 2011). In other words, when feeling guilty, one is preoccupied with a violation or a potential violation of a moral standard or social norm, and

wants to reduce the level of guilt by making retribution, which can be in the form of a product or service purchase (Dahl et al., 2003; Ghingold, 1981; Huhmann & Brotherton, 1997). Direct harm to others is not necessary to evoke feelings of guilt; “guilt can be experienced as a result of a discrepancy between oneself and others, so long as that individual feels some sense of responsibility toward the situation” (Dahl et al., 2003, p 160). In summary, guilt leads people to actively seek control over the consequences of their actions and bring about positive changes (Dahl et al., 2003; Duhachek et al., 2012). In this sense, guilt can be seen as a constructive emotion since individuals seek to change their behaviours and pursue problem-focused coping goals (i.e., taking corrective actions, making retribution) (Ferguson & Stegge, 1995; Lindsay-Hartz, 1984; Sujan et al., 1999).

Actual behaviour is not necessary for guilt to be aroused. People can anticipate the feeling of guilt as they consider behavioural alternatives. As such, the possibility of experiencing the negative emotions associated with guilt is enough to invoke people to modify their behaviours (Tangney et al., 2007). In fact, anticipated guilt could be more important than the actual feeling of guilt. First, anticipated emotions tend to have a longer duration than actual emotions (Baumeister et al., 2007). Second, research suggests that people’s affective forecasting is highly exaggerated in comparison to their actual emotions, possibly as a motivational strategy. For example, Gilbert et al., (1998) found that, when untenured professors were asked about their emotional lives if they did not earn tenure, the professors predicted severe and long-lasting distress, however when tenure was denied, in reality, they got over the distress relatively quickly. Finally, individuals spend more time mentally simulating future experiences compared to past events and this mental simulation heightens anticipated emotions compared to past emotions (Van Boven & Ashworth, 2007).

Previous research indicates that guilt (and anticipated guilt) influences a wide variety of consumer attitudes, intentions, behaviours and consumption decisions (Bennett, 1998; Chang, 2011, 2012; Dahl et al., 2003; Eayrs & Ellis, 1990; Elgaied, 2012; Wang, 2011). For example, in the context of food consumption decisions, Wansink and Chandon (2006) found that foods labeled as low fat increase consumers' food consumption, in part, by reducing consumers' food consumption guilt. In the context of retail situations, Streenhaunt and Van Kenhove (2006) indicate that anticipated guilt promotes ethical consumer behaviour by discouraging consumers from taking advantage of sellers. Soscia (2007) found that when consumers felt responsible for the negative outcomes of service failures, a sense of guilt lessened the chances that the consumers would direct negative word-of-mouth at the service provider. In addition, feelings of guilt can also lead to compliance (Boster et al., 1999; Cunningham et al., 1980; Lindsey, 2005). It is theorised that guilt influences compliance because, as discussed above, guilt produces unpleasant emotions that individuals seek relief from. As such, individuals are motivated to perform actions that increase positive emotions which reduce feelings of guilt (Lindsey, 2005). It is also important to note that, guilt can occur at any point in the consumption of a product. For example, consumers may feel guilt during a purchase, during the usage of a product and during the disposal of a product (Streenhaunt & Van Kenhove, 2006).

Since guilt can be such a powerful tool in influencing consumer behaviour, it should come as no surprise that guilt appeals are popular in advertising (Basil et al. 2006, 2008; Hibbert et al. 2007; Huhmann & Brotherton, 1997). Research suggests, however, that several factors exist that have the ability to enhance or reduce the effectiveness of guilt appeals. As such, guilt appeals must be managed carefully in an advertising context.



Several studies have identified moderators that affect the effectiveness of guilt appeals. For example, Pinto and Priest (1991) found that moderate guilt appeals promote greater perceived guilt than strong guilt appeals. When consumers are confronted with strong guilt appeals, they respond with feelings of anger rather than guilt. Similarly, Cotte et al. (2005) found that when consumers perceive a guilt advertisement to be credible, the advertisement induces guilty feelings (as expected) as well as positive attitudes toward the sponsor of the ad. However, when consumers perceive a guilt advertisement to be manipulative, feelings of guilt are not induced and, instead, consumers develop a negative attitude toward the sponsor of the advertisement.

In the context of cause-related marketing, guilt appeals appear to be effective in promoting practical products or products with both practical and hedonic values; however, guilt appeals appear to backfire when promoting hedonic products. According to Chang (2011), consumers are more likely to interpret guilt appeals for hedonic products as manipulative since they already feel guilty about hedonic purchases. Issue proximity and environmental consciousness also appear to moderate the effectiveness of guilt appeals in green advertising (Chang, 2012). For example, guilt appeals appear to backfire when promoting high-proximity issues to highly environmentally conscious individuals (Chang, 2012).

According to Chang (2012), this situation occurs, in part, because environmentally conscious people perceive guilt inducing messages involving green advertisements as oxymoronic. Hibbert et al. (2007) indicates that consumers who are more skeptical toward advertising tactics in general, tend to respond to guilt appeals less favourability, while consumers who have more positive beliefs about charity tend to respond more favourability to guilt appeals for charity donations.

Guilt appeals also appear to be more effective when paired with messages framed as gains (i.e. messages that promote the positive benefits of complying with an advocacy) (Duhachek et al., 2012). According to Duhachek et al. (2012), gain frames facilitate the use of problem-focused coping strategies (e.g. taking corrective action, making retribution) similar to guilt. Thus, a fit between the emotion and the message is created making the message more persuasive by increasing its processing fluency (i.e., the message is easier to understand).

People also differ in their tendency to feel guilt, resulting in different behaviours for people with a high (vs. low) tendency for guilt (Basil et al., 2008). For instance, individuals with a higher tendency to feel guilty are more likely to volunteer and have higher charitable donation intentions (Basil et al., 2008; Quiles & Bybee, 1997). Self-esteem appears to influence people's responses to guilt appeals (Bennett 1998). People with lower self-esteem have been shown to experience higher levels of guilt since they are more influenced by negative (vs. positive) communications (Bennett, 1998). Rotter (1966) suggests that individuals with a higher external locus of control (i.e., those individuals who believe that their destinies are controlled by outside forces) are more likely to respond to guilt appeals because they are more prone to subtle persuasions. Thus, externals are more likely to follow the recommendations suggested in an advertisement (an external force) in order to resolve feelings of aroused guilt.

Individuals with a high locus of control, on the other hand, are more likely to seek their own solution to moral dilemmas (Rotter, 1966). Finally, consumers with a tendency to self-blame may be more susceptible to guilt appeals and, as such, may be more likely to react in accordance with the recommendations advocated in the guilt arousing advertisement (Ghingold, 1981).

Previous research also identifies antecedents to guilt. For example, Basil et al., (2008) indicates that empathy and self-efficacy can lead to greater anticipated guilt, resulting in increased charitable donation intentions. According to Basil et al. (2008), empathy increases anticipated guilt by enhancing the personal relevance of the charity to consumers. When personal relevance is enhanced the (American) cultural norm of helping the needy becomes more salient, resulting in greater anticipated guilt if this norm is ignored. Self-efficacy, on the other hand, refers to the extent to which an individual feels that he is capable of performing a requested behaviour (Basil et al., 2008). If an individual feels that he can easily perform a requested behaviour, as in, for instance, a request to donate to charity, that individual is more likely to anticipate experiencing guilt if he fails to perform the required behaviour (Basil et al., 2008).

Several studies have found guilt or anticipated guilt to be antecedents to prosocial behaviour. For example, in the context of prosocial health choices, anticipated guilt is found to positively predict intentions to register as an organ or bone marrow donor and discuss organ donation with family (Lindsey, 2005; Wang, 2011). In the context of cause-related marketing, guilt is found to positively influence intentions to donate to charity and guilt appeals appear to be more effective than neutral appeals in promoting cause-related marketing campaigns (Basil et al. 2006, 2008; Chang, 2011). Finally, in the context of ethical purchasing and green behaviour Pelozo et al. (2013) found that consumers' preferences for ethical products are driven, in part, by a desire to avoid anticipated guilt, while Elgaaied (2012) found that anticipated guilt positively predicts recycling behavior in France.

In summary, guilt is a self-conscious emotion that occurs when one's behaviour contradicts one's moral standards, societal customs or religious norms (e.g., Baumeister et al., 1994). Guilt signals that one's

behaviour should be changed and, when feeling guilty, people become preoccupied with a violation and wish to reduce their guilty feelings by making retributions or taking corrective actions (Dahl et al., 2003; Wang, 2011). Thus, guilt can be seen as a constructive emotion. Actual behaviour is not necessary for the negative feelings associated with guilt to be aroused; people can anticipate the feeling of guilt when considering behaviour alternatives and will take action to avoid it (Tangney et al., 2007). Guilt (and anticipated guilt) have the ability to influence a variety of consumer behaviours, intentions, attitudes and consumption decisions and can occur at any point in the consumption of a product (e.g., Chang, 2011; Streenhaunt & Van Kenhove, 2006). Research indicates that several factors including empathy (Basil et al., 2008), self-efficiency (Basil et al., 2008), message framing (Duhachek et al., 2012), level of guilt induced (Pinto & Priest, 1991), perceived manipulative intent (Cotte et al., 2005), product type (Chang, 2011), issue proximity (Chang, 2012), environmental consciousness (Chang, 2012), skepticism toward advertising (Hibbert et al., 2007), self-esteem (Bennett, 1998), self-blame (Ghingold, 1981), locus of control (Rotter, 1966) and predisposition to guilt (Basil et al., 2008), can affect the effectiveness of guilt appeals in advertising. Since guilt appeals are popular in advertising (e.g. Huhmann & Brotherton, 1997), it is important to continue identifying factors that influence the success of guilt appeals in order to assist marketing practitioners in identifying the best use of guilt appeals. In addition, several studies have found guilt and anticipated guilt to be antecedents to prosocial behaviour (e.g. Basil et al., 2006).

### *Socially Responsible Consumer Behaviour (SRCB)*

Several different definitions and measurement scales have been put forward in the literature to understand the socially responsible consumer. Replicating the work of Stone (1954), Darden and Reynolds (1971) describe the ethical consumer as someone who supports small local stores (as opposed to large chain stores) and has “a personal but subordinate relationship with local merchants” (pg. 508).

Stone (1954), Darden and Reynolds (1971) further characterize the ethical consumer as having high social status and long term residence in the community. In contrast with later descriptions of the socially conscious consumer, Darden and Reynolds (1971) conceptualization of the socially conscious consumer does not address consumers' social (e.g., fair-trade purchasing) or environmental consumer behaviour.

Anderson and Cunningham (1972) explore the demographic and socio-psychological attributes of the socially conscious consumer through a survey of Texas consumers. The image of the socially conscious consumer that emerges from their research is that of a pre-middle aged adult of high occupational attainment and socioeconomic status. He/she is "more cosmopolitan, but less dogmatic, less conservative, less status conscious, less alienated, and less personally competent than his/her less socially conscious counterpart" (p. 25). However, Anderson & Cunningham's (1972) measure of the socially conscious consumer, the Social Responsibility (SR) scale (Berkowitz & Lutterman, 1968) measures tradition social responsibility (i.e., acceptance of the norms of the community, involvement in community affairs) rather than social or environmental consumer behaviour (Webster 1975). Later research by Webster (1975) found the SR scale to be unrelated to socially responsible consumption behaviour.

Webster (1975) defines the socially conscious consumer as "a consumer who takes into account the public consequences of his or her private consumption or who attempts to use his or her purchasing power to bring about social change" (p. 188). In particular, Webster (1975) stresses that socially conscious consumers must believe that they, personally, have the power to positively influence ethical issues and must be aware of ethical problems. However, while Webster's definition of the socially conscious consumer is inclusive of both social and environmental issues, his measure, the Socially

Conscious Consumer Index, focuses almost entirely on the environmental dimension of consumers' SRCB (Webb et al., 2008).

In contrast to Webster, Antil (1984) defines socially responsible consumption more narrowly as "those behaviors and purchase decisions made by consumers that are related to environmental-resource problems and are motivated not only by a desire to satisfy personal needs, but also by a concern for the possible adverse consequences of their consequent effects" (p. 20). In line with his definition, Antil (1984) measures socially responsible consumption on a 40 item, consumption related SRCB scale focused entirely on the environmental aspect of SRCB.

Roberts (1993) defines the socially responsible consumer as "one who purchases products and services perceived to have a positive (or less negative) influence on the environment or who patronizes businesses that attempt to effect related positive social change" (p. 140). In his definition, Robert's acknowledges two dimensions of socially responsible consumption: environmental concern and social concern. On the basis of his definition, Robert's developed a 40-item scale measuring SRCB however, similar to Webster (1975), this scale emphasizes the environmental concern dimension of SRCB leaving an incomplete understanding of the social concern dimension (Webb et al. 2008). Further, while, the items addressing social concern in Robert's scale focus on consumers' avoidance of purchases from socially irresponsible companies, the scale ignores another aspect of SRCB, consumers' preference purchasing, which occurs when consumers actively seek out responsible companies to patronize (Webb et al., 2008).

Mohr et al. 2001 defines SRCB as "a person basing his or her acquisition, usage, and disposal of products on a desire to minimize any harmful effects and maximize the long-run beneficial impact on society" (p.

47). Mohr and colleagues (2001) derive their definition of SRCB, in part, from the concept of Corporate Social Responsibility (CSR). In particular, they draw upon the stakeholder perspective of CSR, which suggests that companies should consider the effects of their actions on all relevant individuals (i.e., shareholders, customers, employees, suppliers, environment and community) (Webb et al., 2008).

From Mohr et al.'s 2001 updated definition of SRCB, Webb et al. 2008 developed the Socially Responsible Purchase and Disposal (SRPD) scale, which contains three dimensions: (1) purchasing based on firms' corporate social responsibility performance; (2) recycling and (3) avoidance of products based on their environmental impact. Webb et al.'s (2008) work attempts to overcome several of the limitations discussed with previous research in regard to defining and measuring SRCB. For example, Webb et al.'s (2008) definition and measurement scale of SRCB addresses both consumers' avoidances of socially irresponsible companies as well as consumers' preference purchasing. Further, Webb et al. (2008) place more emphasis on the social concern dimension of SRCB which has been somewhat neglected in previous work on SRCB. Since the definitions provided by Mohr et al. (2001) (and Webb et al., 2008) offer a more complete and up-to-date view of SRCB, this definition is the definition adopted by the current paper.

Previous research has indicated that SRCB is "an enduring personality trait that involves the consumer's self-concept" (Mohr & Webb, 2005, p. 127). As such, consumers high (vs. low) on trait SRCB tend to have a strong socially conscious self-identity, indicating that these individuals see themselves as the types of people who will act socially responsibly and, consequently, these individuals are more likely to modify their behaviours in order to improve society (Mohr & Webb, 2005; Shaw et al., 2000; Van der Werff et al., 2013). Thus, for consumers high on the SRCB trait non-economic buying criteria are

important. These consumers are willing to make the occasional sacrifice of lower prices or higher quality in order to fulfill their desires to improve society's wellbeing (Paek & Nelson, 2009).

Past research indicates that a socially conscious self-identity may be influenced, at least in part, by an individual's values, described as general and abstract principles that people strive for in life (Hitlin, 2003; Sparks & Shepherd, 1992; Van der Werff et al., 2013). For example, an individual who thinks SRCB is a guiding principle in her life is likely to think that she should act upon her value. Therefore, she sees herself as a person who is socially responsible and, thus, has a socially conscious self-identity (Hitlin, 2003; Sparks & Shepherd, 1992; Van der Werff et al., 2013).

Further, research has found that values (which influence self-identity) serve as standards that guide behaviour (De Pelsmacker et al., 2005) and may give rise to a sense of moral obligation to perform behaviour congruent with one's value set (Beck & Ajzen, 1991; Maio & Olson, 1995; Schwartz, 1977; Schwartz & Tessler, 1972). In other words, individuals' ethical values are integral to their socially conscious self-identity. Since individuals tend to experience feelings of moral obligation to fulfill their values, they should experience feelings of moral obligation to behave in line with their self-identity (since self-identity is influenced by individuals' values). In line with this theory, a socially conscious self-identity has also been shown to be tied to feelings of obligation based intrinsic motivation, that is, feelings of moral obligation, to act socially responsibly (Sparks & Shepherd 1992; Van der Werff et al., 2013b).

Research demonstrates that consumers high on trait SRCB also tend to have high levels of perceived consumer effectiveness. That is, socially conscious consumers (those high on trait SRCB) tend to believe that they, as individuals, have the ability to positively affect environmental or social problems and this



belief drives them to modify their behaviours to be more socially responsible (Straughan & Roberts, 1999; Roberts, 1996; Webb et al., 2008). Research has also examined the relationship between altruism and SRCB, however, the findings appear to be inconclusive. Some studies have found that altruism is a predictor of SRCB (Dietz et al., 2002; Straughan & Roberts, 1999) while others have found no significant relationship exists (Dickson, 2000; Dickson & Littrell, 1977; Naderi, 2005). As such, the relationship between altruism and SRCB presents an opportunity for future research. Finally, studies demonstrate that individuals high on trait SRCB tend to be more politically liberal (vs. conservative) (Roberts, 1995; Roberts, 1996; Straughan & Roberts, 1999). Dunlap (1975) offers three reasons, focused on the environmental dimension of SRCB, to explain this split down traditional ideological lines: (1) environmental reforms are generally opposed by industry due to the costs involved; (2) environmental reforms entail extending government activities and regulations and (3) environmental reforms often require innovative action. Dunlap's reasoning is based on observations noting traditional Republican-Conservative favoritism toward business, opposition to big government and suspicion of drastic change.

A number of studies attempt to identify the demographic characteristics of socially conscious consumers; however, in general, the findings have been inconsistent (Roberts 1996; Straughan & Roberts 1999). The current study will review the findings of previous studies on gender, age, income and education. Gender's relationship with SRCB is widely examined in the literature with mixed results. Several studies have found no significant relationship between gender and SRCB (Antil, 1984; Arbuthnot, 1977; Bhate & Lawler, 1997; Doran, 2009; De Pelsmacker, 2005a; Pedrini & Ferri, 2014; Pickett et al., 1993; Sikula & Costa, 1994; Schwepker & Cornwell, 1991; Shrum et al., 1995; Straughan & Roberts, 1999), while other studies indicate a positive relationship between women and SRCB (Arlow, 1991; Blend & van Ravenswaay, 1999; Berkowitz & Lutterman, 1968; Crow et al., 1991; Loureiro & Lotade, 2005; Mainieri et al., 1997; Roberts, 1996b; Roper, 1992; Stern et al., 1993; Webster, 1975). In addition,

a few studies identify a positive relationship between men and SRCB (MacDonald & Hara, 1994; McEvoy, 1972; Reizenstein et al., 1974). Thus, no clear pattern between gender and SRCB emerges.

Theoretical justifications have been proposed for both the positive relationship between women and SRCB, and the positive relationship between men and SRCB. The theoretical justification for the positive relationship between women and SRCB comes from the work of Eagly (1987) and Gilligan (1982), who suggests that women, as a result of the differences in gender role development, are more likely to consider the impact of their actions on others. Several explanations have been put forward to explain the positive relationship between men and SRCB. MacDonald & Hara (1994) suggest that men (in comparison to women) are socialized to be concerned about science and technology, a field which includes knowledge of the environment and its problems. McEvoy (1972) suggests that men are more politically aware than women and, therefore, are more likely to be aware of and concerned about social and environmental issues.

Studies have also explored the relationship between age and SRCB. As with gender, the results have been inconsistent (Straughan & Roberts, 1999). Several studies have found a negative relationship between age and SRCB (Anderson et al., 1974; Berkowitz & Lutterman, 1968; Grunert & Kristensen, 1992; Hines et al., 1987; Zeidner & Shechter, 1988; Zimmer et al., 1994), while others, studies identify a non-significant relationship between age and SRCB (Antil, 1984; Doran, 2009; Lane & Schaupp, 1989; Pickett, 1993; Roper, 1990, 1992; Webster, 1975; Widegren, 1998). Finally, a few studies indicate a positive relationship between age and SRCB (Dickson & Littrell, 1997; Emerson & Conroy, 2004; Mitchell, 1983; Pedrini & Ferri, 2014; Roberts 1996b; Samdahl & Robertson, 1989; Vining & Ebreo, 1990). As such, no clear pattern between age and SRCB has emerged.

Several explanations have been put forth for both the negative and positive relationships between age and SRCB. The theoretical justifications for the negative relationship between age and SRCB are grounded in the suggestion that younger individuals (due to their youth) may be more likely to give priority to future-oriented goals such as seeking new information, which, in turn, leads younger individuals to have a higher awareness of social and environmental issues (Wiernik et al., 2013). It has also been suggested that environmental issues may be of greater salience to younger individuals since they are likely to suffer from the consequences of unsustainable economic activities for a longer period of time (Straughan & Roberts, 1999; Wiernik et al., 2013). Several theoretical justifications for the positive relationship between age and SRCB have been put forth, including consumer attitudes formed as a result of the depression-era ethic of conservation (Roberts, 1996b), behaviours stemming from a general increase in social and charitable activities among the middle-aged (Dychtwald & Gable, 1990); the development of personal maturity over time, which increases self-control over consumption behaviour (Stead et al. 1990); and/or a stronger sense of ethics among older consumers, which better enables them to interpret the social and environmental characteristics of products (Pedrini & Ferri, 2014).

The relationship between income and SRCB has also been widely examined in the literature and similar to gender and age, the results have yielded inconsistent findings. In general, studies indicate that income has a positive relationship with SRCB (Arbuthot, 1977; Berkowitz & Lutterman, 1968; Carrigan & Attalla, 2001; Dickson 2001; Maignan & Ferrell, 2001; McEvoy, 1972; Roper, 1990, 1992; Pedrini & Ferri, 2014; Reizenstein et al., 1974; Webster, 1975; Zimmer et al., 1994). However, some studies have found an insignificant relationship between income and SRCB (Anderson et al., 1974; Antil, 1978; Dickson, 2001; Straughan & Roberts, 1999). Contrary to general thinking, a few studies also identify a negative relationship between income and SRCB (Roberts, 1996b; Samdahl & Robertson, 1989).

Theoretically the positive relationship between income and SRCB is explained by higher income individuals' ability to afford the marginal increase in the costs associated with purchasing ethical products (Straughan & Roberts 1999). Robert's (1996) put forth a theoretical explanation for the negative relationship between income and SRCB when he suggested that increased media coverage of socially conscious issues may be prompting lower income individuals to act in more socially responsible ways. However, Robert's also encouraged caution in interpreting this contradictory finding since income had very little explanatory power in his study.

In comparison to other demographic variables, education yields the most consistent findings in the literature. In general, studies have found education to be positively related to SRCB (Anderson et al., 1974; Blend & van Ravenswaay, 1999; Carrigan and Attalla, 2001; Dickson & Littrell, 1997; Pedrini & Ferri, 2014; Murphy et al., 1978; Roberts, 1996b; Roper, 1990, 1992; Schwartz and Miller, 1991; Tognacci et al., 1972; Zimmer et al., 1994). Theoretically, highly-educated people should better understand ethical issues and, thus, be more concerned with ethical problems, motivating highly-educated people to behave in more socially conscious ways (Diamantopoulos et al., 2003). Despite the extant work done on the relationship between demographic variables and SRCB, research indicates that demographic variables may lack substantive power in profiling socially conscious consumers (e.g., Roberts, 1996; Roberts & Bacon, 1997; Straughan & Roberts, 1999). Unfortunately, the lack of substantive findings among demographic variables presents some difficulty for marketing practitioners since demographic variables are one of the easiest and least expensive ways to segment consumers.

In summary, consumers high on trait SRCB have a strong socially conscious self-identity which indicates that these consumers see themselves as socially responsible and are, consequently, more likely to make

socially conscious behaviour choices. In addition, one's socially conscious self-identity may be impacted by one's ethical values. Further, these ethical values may lead consumers to feel morally obligated to fulfill their socially conscious self-identity by modifying their behaviour to be more socially responsible. In addition, individuals high on trait SRCB tend to have high levels of perceived consumer effectiveness and liberalism. Further, research into altruism is needed in order to establish a clear relationship with SRCB. Finally, demographic variables appear to have limited power in predicting SRCB. No clear relationship exists between gender and SRCB and age and SRCB, while education and income appear to be positively related to SRCB, although their predictive powers remain low.

The Venn-diagram (please see Figure 4 in Appendix 2) and literature review summary (please see Appendix) provides a review of the relevant literature for guilt, SRCB and ethical consumption. The overlapping circles provide a summary of the relevant literature that connects guilt and ethical consumption (1), guilt and SRCB (2), and SRCB and ethical consumption (3). Finally, the three overlapping circles represent literature that ties guilt, SRCB and ethical consumption (4) together and it is in this area the current research intends to make a contribution to the marketing literature. The literature review table indicates that Chang (2012) makes a contribution in the overlap of guilt, SRCB and ethical consumption. In his research, Chang (2012) explores the moderating role of issue proximity and environmental consciousness (measured on the NEP and ECCB scales) in the relationship between anticipated guilt and ethical consumption. Further, Chang (2012) explores ethical consumption as it related to two products (reusable chopsticks and an environmentally friendly printer) which deal with environmental issues. The current paper differs from Chang (2012) in several ways. First, the current research looks at the moderating role of consumers' SRCB, including both the environmental and social aspects of SRCB, in the relationship between anticipated guilt and ethical consumption. Further, the current research explores ethical consumption as it relates to two social issues: fair-trade and child

labor. As such, the current paper contributes to the marketing literature by exploring the social aspect of SRCB in the relationship between anticipated guilt and ethical consumption. As discussed, previous work with SRCB has focused on the environmental side of SRCB (Adomaviciute, 2013; Webb et al., 2008) leaving an incomplete understand of the social side of SRCB. The current research also explores the underlying mechanism of the moderating role of SRCB by investigating the mediating role of consumers' ethical self-identity.

In addition, the literature review table highlights several of the issues in the SRCB literature discussed earlier in the literature review. Demographic variables appear to be inconsistent in predicting SRCB. Further, the definition and measurement of SRCB has been inconsistent in the literature and this may help to account for the sometimes contradictory findings of different factors (e.g., altruism) and their relationship with SRCB. The literature review table also highlights relevant research in regards to guilt as it concerns marketing and prosocial consumption and relevant studies that explore the attitude behaviour gap in ethical purchasing. By highlighting relevant prior research findings the literature review table attempts to encourage future research in regards to guilt, SRCB and ethical consumption.

## Hypotheses Development

As discussed, SRCB is an enduring personality trait that is a part of the consumer's self-concept (Mohr & Webb, 2005). As such, consumers high (vs. low) in trait SRCB have a strong socially conscious self-identity, that is, these consumers see themselves as the types of people who will act socially consciously and consequently, are more likely to behave in socially responsible ways (Shaw et al., 2000; Van der Werff et al., 2013). Scholars suggest that a relationship exists between individuals' values, described as general principles that one strives for in life, and their self-identity, described as the way one sees him or herself (Hitlin, 2003; Verplanken & Holland, 2002; Sparks & Shepherd, 1992). For example, Crompton and Kasser (2009) stated that "values and life goals are the aspects of people's identities that reflect what they deem to be desirable, important, and worthy of striving for in their lives" (p. 8). Individuals' socially conscious self-identity is no exception and, as expected, research has indicated that socially conscious self-identity may be influenced, at least in part, by individuals' values (Sparks & Shepherd, 1992; Van der Werff et al., 2013). Further, research has indicated that values give rise to a sense of moral obligation to perform behaviours that are consistent with one's values (Beck & Ajzen, 1991; Maio & Olson, 1995; Schwartz, 1977; Schwartz & Tessler, 1972). Thus, one should feel morally obligated to act in line with his/her self-identity (due to the influence of one's values on one's self-identity), for example, a person may value recycling. As such, this individual should feel morally obligated to engage in recycling behaviour, for example, this individual may feel morally obligated to seek out a recycling bin to dispose of a plastic bottle even if a garbage can is readily available. Further, as discussed above, research suggests that this recycling value is likely to be represented in this individual's self-identity, thereby helping to form a pro-recycling self-identity. Since this individual's pro-recycling self-identity was born out of his recycling values (which he feels morally obligated to fulfill) this individual should feel morally obligated to act in line with his pro-recycling self-identity (a reflection of this individual's values).

In line with this reasoning, previous research has indeed found that socially conscious values can influence a socially conscious self-identity (Van der Werffand et al. 2013) and that a socially conscious self-identity leads to feelings of moral obligation to act socially responsibility (Sparks and Shepherd 1992; Van der Werff et al. 2013b).

On the other hand, for consumers low in trait SRCB, socially conscious consumer behaviour is unlikely to represent a part of their self-concept. As such, they will lack the strong, socially conscious self-identity of consumers high in trait SRCB. Further, consumers low in trait SRCB are unlikely to have strong ethical values that influence their self-identity and, therefore, lack feelings of moral obligation to act socially consciously.

As such, when consumers high (vs. low) on trait SRCB experience a guilt appeal relating to an ethical issue, their strong socially conscious self-identity should be activated, triggering feelings of moral obligation to act in a socially responsible way. As discussed, these feelings of moral obligation occur because their ethical values (which these individuals feel morally obligated to obey) are reflected in their socially conscious self-identity. Failure to fulfill moral obligations can result in guilt (Baumeister et al., 1994; Stets & Carter, 2012). Thus, anticipating the feelings of guilt that will come from violating their socially conscious self-identity, individuals high in trait SRCB should respond more positively to a guilt appeal by increasing their ethical consumption (thereby avoiding feelings of guilt). However, consumers low on trait SRCB who have a weaker ethical self-identity, will anticipate experiencing very little guilt. As such, when presented with a neutral ad, no differences in ethical consumption should occur between consumers' high (vs. low) on trait SRCB since a neutral ad will not act as a trigger to activate feelings of moral obligation. In summary, I propose that SRCB will moderate the relationship between anticipated guilt and ethical consumption. Specifically I propose:



H1: When viewing a guilt ad, high SRCB individuals generate will higher, a) ethical purchase intentions, b) willingness to pay an ethical premium, c) attitude toward an ethical brand than low SRCB individuals. Such effects will not be observed when consumers view a non-guilt ad.

H2: The moderating effect of SRCB on the relationship between anticipated guilt and ethical consumption (e.g., purchase intentions, willingness to pay an ethical premium and brand attitude) will be mediated by consumers' socially conscious self-identity.

## **Method**

To test the hypotheses two experimental studies are conducted. Study 1 provides an initial test of H1 in the context of fair-trade coffee. To extend the generalizability of the findings in study 1, study 2 tests H1 again with a new product category, clothing and a new ethical issue, child labour. Study 2 also tests H2.

### **Study 1**

The purpose of study 1 was to provide an initial test for the moderating role of SRCB in the relationship between anticipated guilt and ethical consumption (i.e., key dependent variables). The product category examined in this study was fair-trade coffee. The key dependent variables for study 1 were: purchase intentions (taken from Pelozo et al., 2013), attitude toward the brand (adapted from Sheinin et al., 2011) and willingness to pay a fair-trade premium (adapted from Salvador et al., 2014). Please see the Appendix under dependent variables, study 1 for a detailed outline of the measures.

### *Pretest*

Consistent with previous research (e.g., Cotte et al., 2005), in order to manipulate anticipated guilt two print ads promoting Nestlé fair-trade coffee were developed from existing advertisements (as shown in Appendix 2). The ads for the guilt and non-guilt conditions were the same (i.e., they depicted the same brand and product) with the exception of the wording in the ad, which contained the manipulation. For example, in the anticipated guilt condition the wording of the ad attempts to heighten anticipated guilt by stating “Did you know as little as \$0.03 from a \$3 cup of coffee will reach the farmers who grew the

beans?” The non-guilt condition emphasized the coffee quality by stating that “Nescafe Partners’ Blend is made from 100% certified Arabica beans, expertly blended to produce a smooth, balanced and rich coffee experience.”

To ensure that the ads had their desired effect, 52 members of the local community (25 females and 27 males) were recruited. The mean age of the participants was 43.01 years ( $SD = 13.00$ ). A majority (82.7%) of the participants identified themselves as White, 7.6% were Asian, 5.6% were Multiracial, 1.9% were Latin American and 1.9% indicated that they were a member of a racial group other than those listed. The participants were randomly given a questionnaire package that contained either the guilt ( $n=27$ ) or non-guilt ( $n=25$ ) advertisement. After viewing the ad, the participants completed the questionnaire, which assessed their guilt perceptions of the ad as well as, ad attractiveness and CSR perceptions. In order to evaluate the participants’ guilt perceptions of the ad, the participants responded to the question “In your opinion, what feelings was the ad attempting to make the reader anticipate?” for six guilt items (guilt, responsibility, regret, shame, accountability, and guilt free (reverse item)) on 7-point Likert scales (1=not at all, 7=very strong, Cronbach  $\alpha = 0.77$ ) (adapted from Chang 2011; Cotte et al. 2005; Pinto & Priest 1991). The six guilt items were embedded among 12 other emotions (e.g., happy, pleased, sad and anxious) so that the participants would not focus on guilt. A t-test was performed to examine whether the levels of perceived anticipated guilt were significantly different between the guilt and non-guilt ads. As anticipated, the participants perceive more anticipated guilt from the guilt ad ( $M = 4.78$ ) in comparison to the non-guilt advertisement ( $M = 3.25$ ,  $t(50) = 5.01$ ,  $p = 0.000$ ).

The participants then indicated how attractive they found the ad by responding to a single 7-point Likert scale item (1=not attractive at all and 7=very attractive) adapted from Khan and Dhar (2010) as follows:

“To what degree did you feel the ad was attractive?” As anticipated, a t-test indicated that the participants perceive no significant difference in the attractiveness between the guilt ( $M=4.11$ ) and non-guilt ( $M=4.60$ ) advertisements ( $t(50)= 1.13$ ,  $p=0.266$ ).

Finally, the participants indicated their perceptions of Nestlé’s CSR by responding to three items (on 7-point Likert scales (1=strongly disagree, 7=strongly agree, Cronbach  $\alpha= 0.95$ ) adapted from Green and Peloza (2014): (1) Nescafé is a socially responsible company. (2) Nescafé is concerned about improving the well-being of society and (3) Nescafé follows high ethical standards. As anticipated, a t-test indicated that no significant difference existed in the participants’ evaluations of Nestlé’s CSR between the guilt ( $M=4.57$ ) and non-guilt ( $M=5.01$ ) advertisements ( $t(50)= 1.10$ ,  $p=0.277$ ). Thus, the pretest results indicate that the manipulation of anticipated guilt is successful. For a summary of descriptive statistics for pre-test 1 see Table 1 in the Appendix.

### *Procedure*

Study 1 engaged 152 community members (44.7% female, 55.3% male; average age 41.14,  $SD=15.21$ ). A majority (83.6%) of the participants identified themselves as White, 8% were Asian, 2.6% were Multiracial, 2% were Black and 3.8% indicated that they were a member of a racial group other than those listed. The participants were randomly assigned to either the guilt or non-guilt condition. (i.e., they saw either the guilt or non-guilt ad) and were told that they would complete two tasks, an ad evaluation task (which contained the manipulation) and a consumption behaviour measurement task (which measured their SRCB). Guilt was manipulated using the advertisements described in the pre-test.

The participants began by completing “Task 1” which asked them to view the advertisement (which contained the manipulation) and then complete a questionnaire that evaluated purchase intentions, willingness to pay a fair-trade premium and brand attitude. The participants then completed “Task 2” which contained the SRPD scale designed to measure SRCB. Finally the participants completed a manipulation check for guilt, filled out demographic information (including age, race, gender, education, religion and income) and completed a suspicion probe.

### *Measures*

SRCB was measured using the SRPD scale (26 items, 7 point semantic differential scale, Cronbach  $\alpha$  = 0.92) taken from Webb et al. (2008). See the Appendix for the measurement items. Purchase intentions (Cronbach  $\alpha$  = 0.96) were measured on 7 point semantic differential scales (taken from Pelozo et al., 2013): (1) “After viewing the advertisement, how likely would you be to purchase Nescafé Partners’ Blend Coffee?” (2) “After viewing the advertisement, how inclined would you be to purchase Nescafé Partners’ Blend Coffee?” and (3) “After viewing the advertisement, how willing would you be to purchase Nescafé Partners’ Blend Coffee?” Attitude toward the brand (Cronbach  $\alpha$  = 0.80) was measured on 7 point semantic differential scales (adapted from Sheinin et al., 2011): (1) “After viewing the advertisement, how favourable is your attitude toward Nescafé?” (2) “After viewing the advertisement, how positive is your attitude toward Nescafé?” and (3) “After viewing the advertisement, how unfavourable is your attitude toward Nescafé?” Willingness to pay a fair-trade premium was measured on an 11-point scale (with \$6.50 representing 1) adapted from Salvador et al., 2014: “A 100g (0.22 lbs) package of non-fair-trade, Nescafé, Arabica coffee retails for approximately \$6.50. With this in mind, what is the maximum price you would be willing to pay for a 100g package of Nescafé Partners’ Blend Coffee?” The manipulation check for guilt was the same as described in the pre-

test (i.e., In your opinion, what feeling was the advertisement attempting to make the reader anticipate?).

## *Results*

### *Manipulation check*

The participants perceive more anticipated guilt from the guilt advertisement ( $M=4.39$ ) in comparison to the non-guilt advertisement ( $M=3.42$ ), ( $t(129.73)=5.32$ ,  $p=.000$ ). Thus, the manipulation of anticipated guilt is successful.

### *Study 1 results*

Since SRCB is a continuous variable, the data was analysed using regression procedures outlined by Aiken and West (1991). Eight outliers were removed before the regression analysis was performed in order to prevent the outliers from distorting the results. The participants' SRCB scores were mean centered, ad type was contrast coded (0 for the guilt appeal, 1 for the non-guilt appeal) and a two-way interaction item (i.e., ad appeal\*SRCB) was created. The regression analysis included SRCB, ad type and the interaction. The two-way interaction of ad type and SRCB on willingness to pay a fair-trade premium is significant ( $\beta = -0.27$ ,  $t = -2.12$ ,  $p=.036$ ).<sup>1</sup> In order, to further clarify the two-way interaction of ad type

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<sup>1</sup> A regression analysis was also performed for each of the three factors of the SRPD scale: (1) CSR performance (CSRP), (2) consumers recycling behaviour (RECYCLE) and (3) environmental impact purchase and use criterion (EVIRON). The two-way interaction of ad type and CSRP on willingness to pay ( $\beta = -0.26$ ,  $t = -2.12$ ,  $p=.035$ ) is significant. In the non-guilt condition high CSRP and low CRSP participants' do not differ in their willingness to pay ( $\beta = 0.08$ ,  $t = 0.67$ ,  $p=.504$ ). In the guilt condition, high CSRP individuals are willing to pay a higher premium than low CSRP individuals ( $\beta = 0.37$ ,  $t = 3.31$ ,  $p=.001$ ). The two-way interaction of ad type and CSRP on, purchase intentions ( $\beta = 0.03$ ,  $t = 0.30$ ,  $p=.766$ ) and brand attitude ( $\beta = 0.08$ ,  $t = 0.70$ ,  $p=.483$ ) are not significant.

and SRCB on willingness to pay a fair-trade premium, spotlight analyses is conducted at one standard deviation above and below the mean. The effects are illustrated in Figure 1. As predicted, in the non-guilt condition high SRCB and low high SRCB participants' do not differ in their willingness to pay a fair-trade premium ( $\beta = 0.15$ ,  $t = 1.30$ ,  $p = .197$ ). In the guilt condition, high SRCB individuals are willing to pay a higher fair-trade premium than low SRCB individuals ( $\beta = 0.41$ ,  $t = 3.66$ ,  $p = .001$ ). The two-way interaction of ad type and SRCB on brand attitude ( $\beta = 0.05$ ,  $t = 0.36$ ,  $p = .719$ ) and purchase intentions ( $\beta = 0.1$ ,  $t = 0.76$ ,  $p = .447$ ) is not significant. As such, H1b is supported while H1a and H1c are not supported. For a summary of descriptive statistics for study 1 see Table 2 in the Appendix (pg. 73).

### *Study 1 discussion*

The results of study 1 provided some evidence of the moderating role of SRCB. The two-way interaction of ad type and SRCB on willingness to pay a fair-trade premium was significant. As predicted, in the non-guilt condition, the high SRCB and low high SRCB participants did not differ in their willingness to pay a fair-trade premium. In the guilt condition, the high SRCB individuals were willing to pay a higher fair-trade premium than low SRCB individuals. The two-way interaction of ad type and SRCB on brand attitude and purchase intentions was not significant. While the results of study 1 provided some evidence of the moderating role of SRCB, it is important to understand whether the results can be generalizable to other product categories. Further, the underlying mechanism of the moderating effect of SRCB needs to be explored.

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The two-way interaction of ad type and RECYCLE on willingness to pay ( $\beta = -0.12$ ,  $t = -0.94$ ,  $p = .352$ ), purchase intentions ( $\beta = 0.08$ ,  $t = 0.63$ ,  $p = .528$ ) and brand attitude ( $\beta = 0.15$ ,  $t = 1.17$ ,  $p = .244$ ) are not significant.

The two-way interaction of ad type and EVIRON on willingness to pay is significant ( $\beta = -0.28$ ,  $t = -2.51$ ,  $p = .013$ ). In the non-guilt condition high EVIRON and low high EVIRON participants' do not differ in their willingness to pay ( $\beta = 0.02$ ,  $t = 0.20$ ,  $p = .840$ ). In the guilt condition, high EVIRON individuals are willing to pay a higher premium than low EVIRON individuals ( $\beta = 0.41$ ,  $t = 3.72$ ,  $p = .000$ ). The two-way interaction of ad type and EVIRON on purchase intentions ( $\beta = 0.002$ ,  $t = 0.02$ ,  $p = .985$ ) and brand attitude ( $\beta = -0.13$ ,  $t = -1.08$ ,  $p = .284$ ) are not significant.

## Study 2

The purpose of study 2 is to explore the underlying mechanism of the moderating effect of SRCB on anticipated guilt and ethical consumption. Specifically, the mediating role of consumers' socially conscious self-identity was tested. Further, study 2 aimed to provide additional support for the moderating role of SRCB and extend the generalizability of the findings from study 1 by examining a new product category, apparel, and a new ethical issue, child labour. The key dependent variables for study 2 were: purchase intentions (taken from Peloza et al., 2013), attitude toward the brand (adapted from Sheinin et al., 2011) and willingness to pay an ethical premium (adapted from Salvador et al., 2014). Please see the Appendix under dependent variables, study 2 for a detailed outline of the measures.

### *Pre-test*

Consistent with previous research (e.g., Cotte et al. 2005), in order to manipulate anticipated guilt two print ads promoting, a fake brand, SÖL apparel were developed (as shown in Appendix 2). The ads for the guilt and non-guilt condition were the same (i.e. they depicted the same brand and product) with the exception of the wording in the ad which contained the manipulation. For example, in the anticipated guilt condition, the wording of the ad attempted to heighten anticipated guilt by stating "Did you know more than 22 million children will die this year working in sweatshops?" The non-guilt condition emphasized the apparel's style by stating that "At SÖL we search tirelessly for only the best designers in order to create the latest styles and fashion."

In order to ensure that the ads had their desired effect, 52 members of the local community (19 females and 33 males) were recruited. The mean age of the participants was 27.94 years (SD= 14.50). Of the



participants, 53.8% identified themselves as White, 30.8% were Asian, 5.8% were Multiracial, 5.8% indicated that they were a member of a racial group other than the ones listed and 3.8% were Arab. The participants were randomly given a questionnaire package that contained either the guilt (n=27) or non-guilt (n=25) advertisement. After viewing the ad, they completed the questionnaire, which assessed their guilt perceptions of the ad as well as ad attractiveness and CSR perceptions.

In order to evaluate the participants' guilt perceptions of the ad, the participants responded to the question: "In your opinion, what feelings was the ad attempting to make the reader anticipate?" for six guilt items (guilt, responsibility, regret, shame, accountability, and guilt free (reverse item)) on 7-point semantic differential scales (1=not at all, 7=very strong, Cronbach  $\alpha$  = 0.74) (adapted from Chang 2011; Cotte et al. 2005; Pinto & Priest 1991). The six guilt items were embedded among 12 other emotions (e.g., happy, pleased, sad and anxious) so that the participants did not focus on guilt. A t-test was performed to examine whether the levels of perceived anticipated guilt were significantly different between the guilt and non-guilt ads. As anticipated, the participants perceive more anticipated guilt from the guilt ad (M= 4.41) in comparison to the non-guilt advertisement (M= 3.18,  $t(50)= 3.81$ ,  $p=0.000$ ).

The participants then indicated how attractive they found the ad by responding to a single 7-point semantic differential scale item (1=not attractive at all, 7=very attractive) adapted from Khan and Dhar (2010): "To what degree did you feel the ad was attractive?" As anticipated, a t-test indicated that the participants did not perceive a significant difference in attractiveness between the guilt (M=4.00) and non-guilt (M=3.52) advertisements ( $t(50)= .93$ ,  $p=0.356$ ).

Finally, the participants indicated their perceptions of SÖL's CSR by responding to three items (on 7-point Likert scales, (1=strongly disagree, 7=strongly agree, Cronbach  $\alpha$  = 0.91) adapted from Green and Peloza (2014): (1) SÖL is a socially responsible company. (2) SÖL is concerned with improving the well-being of society and (3) SÖL follows high ethical standards. As anticipated, a t-test indicated that no significant difference exist in the participants' evaluations of SÖL's CSR between the guilt (M=5.38) and non-guilt (M=5.89) advertisements ( $t(44.71) = 1.75, p=0.087$ ). Thus, the pretest results indicate that the manipulation of anticipated guilt was successful. For a summary of descriptive statistics for pre-test 2 see Table 3 in the Appendix.

### *Procedure*

For study 2, 181 participants participated from Amazon Mechanical Turk (50.3% female, 49.7% male; average age 36.44, SD=10.836). A majority (75.7%) of the participants identified themselves as White, 7.7% were Black, 6.2% were Asian, 3.9% were Latin American, 3.9% were Multiracial and 2.6% indicated that they were a member of a racial group other than those listed. The participants were randomly assigned to either the guilt or non-guilt condition (i.e., they saw either the guilt or non-guilt advertisement) and were told that they would complete two tasks: an ad evaluation task (which contained the manipulation) and a consumption behaviour measurement task (which measured their SRCB). Guilt was manipulated using the advertisements described in pre-test 2.

The participants began by completing "Task 1," which asked them to view the advertisement (which contained the manipulation) and then complete a questionnaire, which evaluated purchase intentions, willingness to pay an ethical premium and brand attitude. The participants then completed "Task 2,"

which contained the SRPD scale designed to measure SRCB as well as, the ethical self-identity scale. Finally the participants completed a manipulation check for guilt, filled out demographic information (including age, race, gender, education, religion and income) and completed a suspicion probe.

### *Measures*

SRCB was measured on the SRPD scale (Cronbach  $\alpha = 0.94$ ) taken from Webb et al., (2008). See Appendix for the measurement items. Socially conscious self-identity (Cronbach  $\alpha = 0.62$ ) was measured on 7-point Likert scales adapted from Whitmarsh and O'Neill (2010): (1) "I think of myself as an ethical consumer," (2) "I think of myself as someone who is very concerned with ethical issues," (3) "I would be embarrassed to be seen as having an ethically friendly lifestyle (reverse item (r))" and (4) "I would not want my family or friends to think of me as someone who is concerned about ethical issues (r)". Purchase intentions (Cronbach  $\alpha = 0.93$ ) were measured on 7-point semantic differential scales (taken from Pelozo et al., 2013): (1) "After viewing the advertisement, how likely would you be to purchase SÖL apparel?," (2) "After viewing the advertisement, how inclined would you be to purchase SÖL apparel?" and (3) "After viewing the advertisement, how willing would you be to purchase SÖL apparel?" Attitude toward the brand (Cronbach  $\alpha = 0.77$ ) was measured on 7-point semantic differential scales (adapted from Sheinin et al., 2011): (1) "After viewing the advertisement, how favourable is your attitude toward SÖL?," (2) "After viewing the advertisement, how positive is your attitude toward SÖL?" and (3) "After viewing the advertisement, how unfavourable is your attitude toward SÖL?" Willingness to pay a fair-trade premium was measured on an 11-point scale (with \$15.00 representing 1) adapted from Salvador et al., (2014): "On average a t-shirt retails for approximately \$15.00. With this in mind, what is the maximum price you would be willing to pay for a SÖL t-shirt?" The manipulation check for

anticipated guilt was the same as described in the pre-test (i.e., In your opinion, what feeling was the advertisement attempting to make the reader anticipate?).

## *Results*

### *Manipulation check*

The participants perceive more anticipated guilt from the guilt advertisement ( $M=3.93$ ) in comparison to the non-guilt advertisement ( $M=3.01$ ,  $t(132.31)=5.69$ ,  $p=.000$ ). Thus, the manipulation of anticipated guilt is successful.

### *Study 2 results*

Since SRCB is a continuous variable, the data was analysed using regression procedures outlined by Aiken and West (1991). Four outliers were removed before the regression analysis was performed in order to prevent the outliers from distorting the results. The participants' SRCB scores were mean centered, ad type was contrast coded (0 for the guilt appeal, 1 for the non-guilt appeal) and a two-way interaction item was created. The regression analysis included SRCB, ad type as well as the interaction. The two-way interaction of ad type and SRCB on brand attitude is marginally significant ( $\beta = -0.19$ ,  $t = -1.83$ ,  $p=.069$ ).<sup>2</sup> In order to further clarify the two-way interaction of ad type and SRCB on brand

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<sup>2</sup> Regression analyses were also performed for each of the three factors of the SRPD scale: (1) CSR performance (CSR); (2) consumers recycling behaviour (RECYCLE); (3) environmental impact purchase and use criterion (EVIRON). The two-way interaction of ad type and CSR is marginally significant on willingness to pay ( $\beta = -0.18$ ,  $t = -1.67$ ,  $p=.096$ ) and is significant on brand attitude ( $\beta = -0.28$ ,  $t = -2.62$ ,  $p=.010$ ). In the non-guilt condition high CRSP and low high CRSP participants' do not differ in their willingness to pay ( $\beta = 0.11$ ,  $t = 1.07$ ,  $p=.289$ ) and brand attitude ( $\beta = 0.12$ ,  $t = 1.12$ ,  $p=.265$ ). In the guilt condition, high CRSP individuals are willing to pay a higher premium ( $\beta = 0.34$ ,  $t = 3.31$ ,  $p=.001$ ) and generate more favourable brand attitude ( $\beta = 0.42$ ,  $t = 4.20$ ,  $p=.000$ ) than low CRSP individuals.

The two-way interaction of ad type and CRSP on purchase intentions ( $\beta = -0.46$ ,  $t = -0.316$ ,  $p=.753$ ) is not significant. The two-way interaction of ad type and RECYCLE on willingness to pay ( $\beta = 0.08$ ,  $t = 0.62$ ,  $p=.539$ ), purchase intentions ( $\beta = 0.01$ ,  $t = 0.07$ ,  $p=.946$ ) and, brand attitude ( $\beta = -0.00$ ,  $t = -0.01$ ,  $p=.989$ ) are not significant.

attitude, spotlight analyses is conducted at one standard deviation above and below the mean. The effects are illustrated in Figure 2. As predicted, in the non-guilt condition high SRCB and low high SRCB participants' do not differ in their attitude toward the SÖL brand ( $\beta = 0.06$ ,  $t = 0.59$ ,  $p = .556$ ). In the guilt condition, high SRCB individuals generate more favourable brand attitude than low SRCB individuals ( $\beta = 0.29$ ,  $t = 2.79$ ,  $p = .006$ ).

The two-way interaction of ad type and SRCB on willingness to pay an ethical premium ( $\beta = -0.09$ ,  $t = -0.85$ ,  $p = .397$ ) and purchase intentions ( $\beta = 0.08$ ,  $t = 0.77$ ,  $p = .442$ ) is not significant. Although the two-way interaction of ad type and SRCB on willingness to pay an ethical premium is not statistically significant, spotlight analyses is conducted at one standard deviation above and below the mean in order to determine whether the results might look similar to those results found for willingness to pay a fair-trade premium in study 1. The effects are illustrated in Figure 3. As predicted, in the non-guilt condition high SRCB and low high SRCB participants' do not differ in their willingness to pay an ethical premium ( $\beta = 0.08$ ,  $t = 0.73$ ,  $p = .467$ ). In the guilt condition, effects are marginally significant such that high SRCB individuals are willing to pay a higher ethical premium than low SRCB individuals ( $\beta = 0.20$ ,  $t = 1.89$ ,  $p = .062$ ). H1b and H1c are marginally supported whereas H1a is not supported. For a summary of descriptive statistics for study 2 see Table 4 in the Appendix.

### *Mediation Analysis*

The Hayes PROCESS macro (Model 7) was used for moderated mediation bootstrapping (Hayes 2013) to test for indirect effects of SRCB on brand attitude and willingness to pay. The indirect effect of SRCB on

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The two-way interaction of ad type and EVIRON on willingness to pay ( $\beta = 0.06$ ,  $t = 0.57$ ,  $p = .570$ ), purchase intentions ( $\beta = 0.16$ ,  $t = 1.58$ ,  $p = .116$ ) and brand attitude ( $\beta = 0.06$ ,  $t = 0.58$ ,  $p = .566$ ) are not significant.

brand attitude is significant in the guilt condition ( $b=0.2655$ ,  $SE=0.0678$ , 95% confidence interval (CI) = 0.1389 to 0.4072) and in the non-guilt condition ( $b=0.2502$ ,  $SE=0.0639$ , 95% CI = 0.1544 to 0.4182). The indirect effect of SRCB on willingness to pay is significant in the guilt condition ( $b=0.7278$ ,  $SE=0.2033$ , 95% CI = 0.3511 to 1.1681) and in the non-guilt condition ( $b=0.6859$ ,  $SE=0.1720$ , 95% CI = 0.3926 to 1.0733). Thus, H2 was not supported.

### *Study 2 discussion*

The results of study 2 provided evidence of the moderating role of SRCB. The two-way interaction of ad type and SRCB on brand attitude was marginally significant. Further, although the two-way interaction of ad type and SRCB on willingness to pay an ethical premium was not significant, the spotlight analysis still indicated a marginally significant mean difference between the high and low SRCB individuals in the guilt condition. As predicted, in the non-guilt condition, the high SRCB and low SRCB participants did not differ in regards to their attitudes toward the SÖL brand or their willingness to pay an ethical premium. However, in the guilt condition, the high SRCB individuals generated more favourable brand attitudes and were willing to pay a higher ethical premium than the low SRCB individuals. The two-way interaction of ad type and SRCB on purchase intentions was not significant.

Further, ethical self-identity was explored as a mediator of the moderating effects of SRCB. Contrary to expectations, ethical self-identity was a significant mediator of the moderating effects of SRCB in both the guilt and non-guilt conditions. Study 2 extended the generalizability of the findings of study 1 to a new product category (clothing) and provided further support for the moderating effect of SRCB.

## General discussion

The results of the current research provided evidence, across two studies, that guilt appeals are more effective at influencing ethical consumption for high (vs. low) SRCB consumers. Study 1 provided an initial test of the moderating role of SRCB in the relationship between anticipated guilt and ethical consumption. While, study 2 explored the underlying mechanism of the moderating effect of SRCB by testing the mediating role of consumers' socially conscious self-identity and extended the generalizability of the findings from the first study by examining a new product category (clothing) and a new ethical issue (child labour).

In both study 1 and study 2 the interaction of ad type and SRCB on purchase intentions was insignificant, contrary to expectations. It is possible that due to consumers' growing awareness of ethical issues and products (Cotte and Trudel, 2009) both high and low SRCB consumers are willing to purchase an ethical product regardless of the ad appeal they see, however, high (vs. low) SRCB individuals, who are more invested in ethical consumption, are willing to go a step further when they see a guilt appeal for an ethical product by paying a higher premium for the ethical product. In study 2 the interaction of ad type and SRCB was significant on brand attitude, however, in study 1 the interaction had an insignificant effect on brand attitude. This contradictory finding may be explained by consumers' prior knowledge and attitudes towards the brands used in the ads. In study 1 (where brand attitude was insignificant) a well-known brand Nescafé was used while in study 2 a fake brand SÖL was used. It is possible that consumers' prior knowledge or opinions of Nescafé influenced their brand attitude whereas for SÖL, a fake brand, consumers had no prior feelings or experiences with the brand that influenced their brand attitude.

Across both study 1 and study 2 the interaction of ad type and SRCB on willingness to pay a fair-trade premium was at least marginally significant. In both studies, as expected, high SRCB and low SRCB participants did not differ in their willingness to pay a fair-trade premium in the non-guilt condition while, in the guilt condition, high SRCB individuals were willing to pay a higher fair-trade premium than low SRCB individuals. Study 2 also found a marginally significant interaction of ad type and SRCB on brand attitude. Similar to willingness to pay, in the non-guilt condition, high SRCB and low SRCB participants did not differ in their attitude toward the SÖL brand while, in the guilt condition, high SRCB individuals generated more favourable brand attitude than low SRCB individuals. As such, the results of study 1 and study 2 demonstrate consistency in their findings, thus, supporting the hypothesized moderating effect of SRCB. Further, the results of study 2 provide evidence that the results of study 1 may be generalizable to other product categories.

Study 2 revealed that ethical self-identity was a significant mediator of the moderating effects of SRCB in both the guilt and non-guilt conditions. The participants' ethical self-identity was activated when viewing the guilt appeal as hypothesized. However, the participants' ethical self-identity was also activated when they viewed the non-guilt advisement, contrary to expectations. The scale used to capture the consumers' ethical self-identity may explain this contradictory finding. The scale used in the current study might have captured a more general ethical self-identity within the consumers which was activated simply by seeing an ad for an ethical product regardless of the ad appeal type used. A more accurate measure might ask the participants about the emotions the ad made them experience in relation to their ethical self-identity.



## **Theoretical contributions**

The current study made several contributions to the marketing literature. First, to the best of my knowledge, this study is the first study to provide evidence that consumers' trait SRCB (including both the social and environmental dimensions) moderates the relationship between anticipated guilt and ethical consumption. In support of the moderating effect of SRCB, the interaction of ad type and SRCB was at least marginally significant on willingness to pay an ethical premium across both studies. Further, study 2 found the interaction of ad type and SRCB to be marginally significant on brand attitude and the direction of these results was consistent with the findings of willingness to pay a fair-trade/ethical premium from study 1 and 2. Further, the results of study 2 provide evidence that the moderating effects of SRCB is generalizable to new product categories.

Second, the current study explored the underlying mechanism of the moderating effect of SRCB by investigating the mediating role of consumers' ethical self-identity. Contradictory to expected findings, the results of the mediation analysis indicated that ethical self-identity was a significant mediator of the moderating effects of SRCB in both the guilt and non-guilt conditions. As such, these findings provide a direction for future research. For example, future research could investigate variables other than consumers' ethical self-identity as mediators of the moderating effect of SRCB. Future research could also revisit ethical self-identity but measure it on a different scale.

Third, the current study, by measuring SRCB on the SRDP scale (which better balanced the environmental and societal dimensions of SRCB) and exploring ethical products related to social issues, provided a more thorough investigation into the social dimension of SRCB. As discussed, prior research into SRCB has focused on the environmental dimensions of SRCB, leaving an incomplete understanding of the social dimension (Adomaviciute, 2013; Webb et al., 2008). The results of the current study

provided evidence of the moderating role of SRCB when it comes to ethical consumption related to social issues. For example, high SRCB (vs. low SRCB) individuals appear to generate more favourable attitudes toward a socially conscious brand and appear to be more willing to pay an ethical premium when they are exposed to a guilt appeal for an ethical product related to a social issue. However, these effects are not observed when participants were exposed to the non-guilt ad. Further, as discussed, there is evidence for consistency between study 1 and study 2 suggesting that the moderating effects of SRCB may be generalizable to other ethical product categories dealing with social issues.

Fourth, the current study contributes to the literature identifying factors which influence the effectiveness of guilt appeals in advertising ethical products. Prior research indicates there are consumers for whom guilt appeals can be more effective, less effective or even counterproductive (i.e. Chang 2011, 2012; Hibbert et al. 2007). Further, guilt appeals are popular tools in advertising (Huhmann & Brotherton, 1997), as such, it is important to identify the consumers for whom a guilt appeal is an effective (vs. ineffective) strategy to advertise ethical products in order to assist marketers in advertising ethical products more effectively. The current study found, when a guilt appeal is used to market ethical products, consumers low on trait SRCB exhibited lower brand attitudes and were not willing to pay as high an ethical premium as consumers high on trait SRCB indicating a guilt appeal is less effective for those low on trait SRCB but more effective for those high on trait SRCB. As such, guilt appeals should be targeted toward those high on trait SRCB but avoided for those low on trait SRCB in order to most effectively market ethical products.

## **Practical contributions**

The findings of the current study offer insights for marketing practitioners considering the use of guilt appeals to advertise ethical products. As mentioned, the findings of this research suggest that there are consumers for whom a guilt appeal is a more (less) effective strategy for marketing ethical products. Marketing practitioners need to take into account the differences in consumers' trait SRCB when using guilt appeals to advertise ethical products. Consumers' high on trait SRCB generate more favourable brand attitude compared to consumers low on trait SRCB when exposed to a guilt appeal for an ethical product. Thus, marketing practitioners could consider targeting guilt appeals for ethical brands to consumers high on trait SRCB if they are looking to generate more positive brand attitude. However, using guilt appeals to market ethical products to consumers low on trait SRCB should be avoided since these consumers respond less favourably to guilt appeals for ethical products.

Further, consumers' high (vs. low) on trait SRCB differ in their willingness to pay a fair-trade/ethical premium for an ethical product advertised using a guilt appeal. Consumers' high on trait SRCB are willing to pay a higher ethical premium for a product when it is advertised using a guilt appeal. Thus, targeting high SRCB individuals with a guilt appeal for an ethical product, could allow marketing practitioners to have more flexibility in their pricing strategy for ethical products. For example, a firm with a high SRCB customer base could comfortably charge a premium for an ethical product (vs. a regular product) if guilt appeals are used to advertise the product. Further, a firm looking to include a higher cost ethical product to its assortment could segment its customers by their SRCB to determine whether the firm has enough high SRCB individuals (who are willing to pay an ethical premium) to support the higher cost of the product. Similar to brand attitude, an appeal type other than guilt would

be more effective in generating willingness to pay an ethical premium amongst consumers who have low SRCB.

In order to implement the strategies discussed above, marketing practitioners need to know how to segment consumers by their SRCB. According to Webb et al. (2008), the SRPD scale can be used by marketers to segment customer markets, estimate the size of customer markets and track consumer trends. As such, the SRPD scale is a tool available to practitioners for segmenting consumers by their SRCB. The current research explored how each of the three factors of the SRPD scale moderated the relationship between anticipated guilt and ethical consumption. The CSRP factor appears to be the most relevant part of the SRPD scale for moderating the relationship between anticipated guilt and ethical consumption focused on social issues. As such, marketers could focus on the CSRP factor of the SRPD scale to segment SRCB customers. An alternative strategy to segmenting SRCB consumers could involve analysing purchasing data firms have collected about their consumers. The CSRP factor of the SRPD scale contains behaviour driven items such as “I make an effort to buy from companies that sponsor food drives” and “When given a chance, I switch to a brand where a portion of the price is donated to charity” so firms could potentially use consumers prior purchasing behaviour as a proxy for their trait SRCB. For example, the purchase history indicating a high trait SRCB consumer might show repeated purchases of socially conscious products (e.g., fair-trade products), products with charity incentives as well as, repeated donations to food or educational charity incentives put forward by the firm. A potential source of consumer data are loyalty programs which when used during a transaction gather the identity of the consumer, the date and time of the transaction, and a list of products purchased by the consumer (Coll 2013), thus loyalty programs provide ample information needed to segment consumers by their SRCB.

## **Limitations and future research**

The current study is not without limitations. This study investigated two social issues (fair-trade and child labor) but did not investigate environmental issues, thus, limiting the generalizability of the current findings for ethical products dealing with environmental issues. Future research could investigate the moderating role of SRCB in the context of environmental issues using the SRPD scale. In addition, future research could examine more product categories to further extend the generalizability of the findings.

The current study investigated two brands, Nescafé, a well-know and established brand, and SÖL, a fake brand. The interaction of ad type and SRCB was significant on brand attitude for SÖL (study 2), but not for Nescafé (study 1). A potential reason for this discrepancy could be the participants' prior attitudes toward the Nescafé brand. Future research could explore this possibility by looking at a wider variety of brands with different levels of knowledge amongst consumers.

Study 2 revealed that, as expected, ethical self-identity mediated the interaction effects of SRCB and anticipated guilt on ethical consumption when consumers were exposed to the guilt appeal. However, the mediation effect was also found when the consumers were exposed to the non-guilt advertisement. As such, the measure for ethical self-identity may not have completely captured the effect taking place. Further, other mediators may underlie the moderating effect of SRCB on anticipated guilt and ethical purchasing, which future research could explore. Finally, the vast majority of participants in the current study were Canadian or American. As such, the generalizability of the findings to other cultures is limited. Future research could explore if and/or how culture influences SRCB as a moderator in the relationship between anticipated guilt and ethical consumption.

## Conclusion

Although consumers are increasingly interested in ethical products, the market shares of such products still remains low (Auger & Devinney 2007). As such, it is necessary to better understand determinants of consumers' ethical consumption behaviour. Previous research has indicated that anticipated guilt can be an antecedent to ethical consumption (Chang 2012; Peloza et al. 2013). As such, the purpose of the current study was to expand on the relationship between anticipated guilt and ethical consumption by investigating the moderating role of consumers' trait SRCB in order to provide a better understanding of when a guilt appeal will be successful in marketing ethical products.

Across two studies, the current paper provided evidence that suggested SRCB indeed plays a moderating role in the relationship between anticipated guilt and ethical consumption. High SRCB individuals were willing to pay a higher ethical premium and generated more favourable brand attitude when exposed to a guilt advertisement for an ethical product. However, when viewing a non-guilt advertisement, high (vs. low) SRCB individuals did not differ in their brand attitudes or willingness to pay an ethical premium. Thus, the findings indicated that guilt appeals were more effective at advertising ethical products to high SRCB individuals. Further, consumers' socially conscious self-identity was investigated as a potential mediator of these effects. Contradictory to expected findings, the results of the mediation analysis indicated that ethical self-identity was a significant mediator of the moderating effects of SRCB in both the guilt and non-guilt conditions. As such, future research could explore ethical self-identity on a different scale. As well, future research could also investigate other factors as potential mediators underling the moderating effects of SRCB.

The current paper contributed to the marketing literature by identifying the consumers for whom a guilt appeal is a more effective strategy in advertising ethical products. As such, the current paper can assist

marketers in advertising ethical products more effectively, potentially increasing ethical consumption. Further, by providing evidence of the moderating role of SRCB across two social issues (fair-trade and child labour) and capturing both the social and environmental dimensions of consumers' trait SRCB, the current study contributed to the SRCB literature by addressing the often neglected social aspect of SRCB.

## Appendix

### Key Dependent Variables

#### Study 1

Purchase intentions, seven-point semantic differential scales (taken from Peloza et al. 2013):

- After viewing the advertisement, how likely would you be to purchase Nescafé Partners' Blend Coffee?
- After viewing the advertisement, how inclined would you be to purchase Nescafé Partners' Blend Coffee?
- After viewing the advertisement, how willing would you be to purchase Nescafé Partners' Blend Coffee?

Attitude toward the brand, seven-point semantic differential scales (adapted from Sheinin et al. 2011):

- After viewing the advertisement, how favourable is your attitude toward Nescafé?
- After viewing the advertisement, how positive is your attitude toward Nescafé?
- After viewing the advertisement, how unfavourable is your attitude toward Nescafé?

Willingness to pay a fair-trade premium, an 11-point scale (with \$6.50 representing 1) adapted from Salvador et al. 2014:

A 100g package of non-fairtrade, Nescafé, Arabica coffee retails for approximately \$6.50. With this in mind, what is the maximum price you would be willing to pay for a 100g package of Nescafé Partners' Blend Coffee?

\$6.50    \$6.75    \$7.00    \$7.25    \$7.50    \$7.75    \$8.00    \$8.25    \$8.50    \$8.75    \$9.00

#### Study 2

Purchase intentions and attitude toward the brand measures were identical to those in study 1.

Willingness to pay an ethical premium, an 11-point scale (with \$14.00 representing 1) adapted from Salvador et al. 2014.

An average a regular t-shirt retails for approximately \$14.00. With this in mind, what is the maximum price you would be willing to pay for an ethically sourced t-shirt?

\$14.00    \$14.50    \$15.00    \$15.50    \$16.00    \$16.50    \$17.00    \$17.50    \$18.00    \$18.50    \$19.00



## **Trait SRCB**

The Socially Responsible Purchase and Disposal Scale (SRPD) take from Webb et al. 2008 (on seven-point scales).

### **Factor 1: CSR performance (CSRP)**

I try to buy from companies that help the needy.

I try to buy from companies that hire people with disabilities.

I avoid buying products or services from companies that discriminate against minorities.

When given a chance to switch to a retailer that supports local schools, I take it.

I try to buy from companies that make donations to medical research.

I make an effort to buy from companies that sponsor food drives.

When given a chance to switch to a brand that gives back to the community, I take it.

I avoid buying products made using child labor.

When given a chance, I switch to brands where a portion of the price is donated to charity.

I avoid buying products or services from companies that discriminate against women.

When I am shopping, I try to buy from companies that are working to improve conditions for employees in their factories.

I try to buy from companies that support victims of natural disasters.

I make an effort to buy products and services from companies that pay all of their employees a living wage.

### **Factor 2: Consumer recycling behavior**

I recycle cardboard.

I recycle plastic containers.

I recycle magazines.

I recycle aluminum cans.

I recycle steel/tin cans.

I recycle paper.

### **Factor 3: Environmental impact purchase and use criteria**

I avoid buying from companies that harm endangered plants or animals.

Whenever possible, I walk, ride a bike, car pool, or use public transportation to help reduce air pollution.

I avoid using products that pollute the air.

I avoid buying products that pollute the water.

I make an effort to avoid products or services that cause environmental damage.

I avoid buying products that are made from endangered animals.

I limit my use of energy such as electricity or natural gas to reduce my impact on the environment.

## **Socially conscious self-identity**

Socially conscious self-identity will be measured on seven-point scales adapted from Whitmarsh & O'Neill 2010:

- I think of myself as an ethical consumer
- I think of myself as someone who is very concerned with ethical issues
- I would be embarrassed to be seen as having an ethically friendly lifestyle (scoring reversed)

- I would not want my family or friends to think of me as someone who is concerned about ethical issues (scoring reversed)

### **Anticipated Guilt pre-test and manipulation check**

To ensure the ads have their desired effect, participants will be recruited and shown either the guilt or non-guilt ad and asked about their perceptions of the ad using a measure developed from Pinto and Priest (1991) and Chang (2011):

In your opinion, what feeling was the advertisement attempting to make the reader anticipate? (On 7-point Likert scales ranging from “not at all” to “very strong”):

- Guilt
- Responsibility
- Regret
- Shame
- Accountability
- Guilt free (reverse coded)

As in previous research (Chang 2011; Cotte et al. 2005; Pinto & Priest 1991) several filter items (i.e. happy, unhappy, anxious, not anxious, pleased, amazed, amused, fear, and worry) will be embedded with the guilt items in order to ensure participants do not focus on guilt when answering the questions. The manipulation checks for anticipated guilt will follow the same procedure across both studies.

### **Ad attractiveness**

Participants will be asked how attractive they feel the ad is on a 7 point scale (1="not attractive at all" and 7="very attractive") adapted from Khan and Dhar (2010).

### **CSR Perceptions**

CSR perceptions will be measured on 7-point scales (1=*strongly disagree*, 7=*strongly agree*) adapted from Green and Peloza (2014) as follows:

- Nescafé is a socially responsible company.
- Nescafé is concerned about improving the well-being of society.
- Nescafé follows high ethical standards.

<b>Literature Review Summary Table</b>				
<b>Authors (year)</b>	<b>Independent Variable(s)</b>	<b>Moderator/Mediator</b>	<b>Dependent Variable(s)</b>	<b>Results</b>
<b>Guilt</b>				
Basil et al., 2006	Study 1 Ad appeal (guilt vs. non-guilt)	Mediator: Responsibility	Donation intentions	Guilt appeals lead to stronger donation intentions than non-guilt appeals. The impact of guilt appeals on donation intention was mediated by a sense of responsibility.
	Study 2 Ad appeal (guilt vs. non-guilt)	Moderator: Consumption setting (group vs. individual)	Actual donations, donation intentions, desire to take action	The impact of guilt appeals on charitable donations, donation intentions and desire to take action was mediated by a sense of responsibility. In the group (vs. individual) setting, the presence of others activated prosocial norms which increased individuals' sense of responsibility.
Basil et al., 2008	Empathy (high vs. low), self-efficacy (high vs. low)	Mediators: Anticipated guilt, maladaptive responses  Moderator: Predispositional guilt	Donation intentions	Empathy and self-efficacy increased donation intentions in part, by increasing anticipated guilt and reducing maladaptive responses. Predispositional guilt increased donation intentions.
Cotte et al., 2005	Guilt	Moderator: Ad credibility, perceived manipulative intent	Level of guilt felt, anger, attitude towards the ad, attitude towards the sponsor, corporate attributions	When consumers perceived more manipulative intent in an ad, they were less likely to feel guilty and more likely to feel angry. A positive relationship existed between perceived ad credibility and guilt felt by consumers, consumers' attitudes toward the ad, corporate attributions and consumers' attitudes toward the sponsor of the ad. A negative relationship existed between perceptions of manipulative intent and consumers' attitudes toward the ad, corporate attributions and attitudes toward the sponsor of the ad.

Authors (year)	Independent Variable(s)	Moderator/Mediator	Dependent Variable(s)	Results
<b>Guilt (continued)</b>				
Dahl et al., 2003	Participants were asked to recall feelings of guilt over a recent purchase or disposal of a product/service. Data organization was then guided by Bulmer's (1979) method of analytic induction.			In a consumption context there were three broad categories of guilt related to: <b>Others:</b> Involving interpersonal guilt where an individual perceived their actions or inactions as having a negative impact on other persons. <b>Society:</b> situations involving transgressions of social standards for appropriate behavior. <b>Self:</b> where individuals felt guilty because they were unable to regulate their behavior or reach standards they had set for themselves.
Duhachek et al., (2012)	Study 1 Emotion (guilt vs. shame)	Message Frame (Gain frame vs. loss frame)	Intentions to binge drink, viewing time in seconds, future drinking intentions	In the guilt (shame) condition participants exposed to gain (loss) frames reported lower intentions to binge drink, spent less time viewing alcohol ads, and were less interested in trying an alcoholic beverage than those in the loss (gain) frame.
	Study 2 Emotion (guilt vs. shame)	Moderator: Message frame (gain frame vs. loss frame)  Mediator: participants' coping responses	Intentions to binge drink, problem/emotion focused coping strategies, processing fluency	In the guilt (shame) condition, participants exposed to the gain (loss) rather than loss (gain) frame reported significantly greater fluency. Guilt appeals using gain (rather than loss) frames lead to greater activation of problem-focused coping that, in turn, drove the effects of fit on fluency and persuasion.
	Study 3 Coping responses (problem-focused coping prime vs. emotion-focused coping prime vs. no coping prime)	Emotion (guilt vs. shame), message frame (gain vs. loss)	Intentions to binge drink, fluency	In the control condition with no coping prime, findings from the previous two studies were replicated. In the problem-focused prime condition, gain (vs. loss) frames were more effective regardless of the emotion (shame or guilt). In the emotion-focused prime condition, loss frames are more effective than gain frames regardless of the emotion.

Authors (year)	Independent Variable(s)	Moderator/Mediator	Dependent Variable(s)	Results
<b>Guilt (continued)</b>				
Lindsey (2005)	Ad appeal (high guilt, naturalistic guilt, control)		Intentions to register as a bone marrow donor, intentions to discuss bone marrow donation with family. This was measured several ways (i.e., sign-up sheet, detaching information card from the survey, seeking out more info about donation etc.) As well, intentions were measured at two different times.	When people anticipated feeling guilty as a result of reading the ad they were more likely to intend to engage in the prescribed behaviors. Overall, people did not experience psychological reactance when they were induced to anticipate feelings of guilt. However, the greater participants' perceptions of the wrongfulness of guilt-inducing messages the less likely they were to engage in the prescribed behaviors. Participants overestimated the degree to which they would actually feel guilty. Participants who took no action (e.g., did not seek out info about donation) experienced greater feelings of guilt at Time 2 than those who had taken action.
Pinto & Priest, 1991	Guilt Appeal (low vs. moderate vs. high vs. control)		Reactions to reading the ad, feelings the ad induced.	The moderate guilt ad prompted greater perceived guilt than the low or high guilt advertisements. Consumers' expressed greater feelings of anger when confronted with the high guilt advertisement compared to the medium and low guilt advertisement.
Steenhaunt & Van Kenhove, 2006	Study 1 Ethical beliefs	Mediator: anticipated guilt	Ethical intentions (regarding receiving too much change at a check out)	Anticipated guilt partially mediated the relationship between ethical beliefs and ethical intentions.
	Study 2 Guilt appeal (low salience of consequences vs. high salience of consequences)		Ethical intentions	When anticipated guilt was increased by making consumers aware of the negative consequences for others of receiving too much change, intentions to act ethically increased, controlling for the individual's personal ethical beliefs.

Authors (year)	Independent Variable(s)	Moderator/Mediator	Dependent Variable(s)	Results
<b>Guilt (continued)</b>				
Wang, 2011	Empathic concern, attitudes, subjective norms, self-efficacy	Mediator: anticipated guilt	Intentions to register as an organ donor, intentions to discuss organ donation with family members	<p><b><u>Registration Intention</u></b> Anticipated guilt had a positive relationship with intentions, controlling for the influence of attitudes, norms, self-efficacy, and empathic concern. Subjective norms and empathic concern predicted anticipated guilt. Anticipated guilt was a mediator for the indirect effects of empathic concern on intentions.</p> <p><b><u>Family Discussion Intentions</u></b> Attitudes and norms positively predicted intentions to discuss organ donation with family. Anticipated guilt was positively related to intentions. Attitudes, norms, and empathic concern were all positively related to anticipated guilt. Anticipated guilt mediated the indirect effects of empathic concern on intentions.</p>
<b>Ethical Consumption</b>				
Auger & Devinney, 2007	Ethical disposition survey		Willingness to pay for ethical soap and shoes (from a choice experiment)	Unconstrained ratings questions on ethical preferences were only weakly related to consumers' willingness-to-pay to execute those preferences (in an actual choice experiment).
Bray et al. 2011	Three focus group discussions were used to explore the ethical purchasing gap			Factors impeding ethical consumption include: limited availability of ethical products (effort), price sensitivity, personal experiences with ethical issues, perceptions of ethical obligation, lack of information, quality perceptions of ethical products, purchasing inertia and cynicism about firms' ethical claims.
Green & Peloza, 2014	Study 1 Benefit type (self-benefit vs. other benefit)	Mediator: impression management concerns Moderator: public accountability (public vs. private setting)	Consumer response toward a fuel efficient car (brand attitude, purchase intentions)	Consumers' exhibited higher response to other-benefit (self-benefit) appeals when they were (were not) publicly accountable. These effects were mediated by impression-management concerns.

Authors (year)	Independent Variable(s)	Moderator/Mediator	Dependent Variable(s)	Results
<b>Ethical Consumption (continued)</b>				
	Study 2 Benefit type (self-benefit vs. other benefit)	Moderator: Public accountability (public vs. private setting)	Product choice (laundry detergent)	Consumers' exhibited higher choice for the product with the other-benefit (self-benefit) appeal when consumers were (were not) publicly accountable.
	Study 3 Benefit type (self-benefit vs. other benefit)	Moderator: Public accountability (public vs. private setting)	Incidence of personal mug usage (vs. store-supplied disposable cups)	Policies that encourage environmentally friendly consumer behavior were more (less) effective when they were advertised through other-benefit (self-benefit) appeals in settings where consumers were (were not) publicly accountable.
Luchs et al. 2010	Sustainability (high vs. low)	Product category (gentleness vs. strength)	Product preference	Consumers associated higher (vs. lower) ethicality with gentleness-related attributes and lower (vs. higher) ethicality with strength-related attributes. Sustainability enhanced product preferences to a greater extent when gentleness-related attributes were valued than when strength-related attributes were valued. When strength related attributes were valued, the benefit of sustainability was attenuated and in some cases even resulted in greater preference for less sustainable products. Sustainability was less of a liability when sustainable products were explicitly portrayed as being strong.
Nicholls & Lee, 2006	Two focus groups of school children were used to explore children' attitudinal responses to fair-trade products.			While children demonstrated positive attitudes towards fair-trade products, they did not show high intent to purchase fair-trade products. To grow fair-trade markets beyond the most ethical consumers, the marketing focus of fair-trade products should shift from creating awareness of fair-trade to building brand image (based on other attributes).

Authors (year)	Independent Variable(s)	Moderator/Mediator	Dependent Variable(s)	Results
<b>Ethical Consumption (continued)</b>				
Nicholls, 2002				Political, academic, cultural and informational influences have contributed to the increase in the UK market for fair-trade products. Lack of consumer awareness/understanding of fair-trade, difficulty in establishing the direct benefit of fair-trade to consumers and lack of width and depth in the availability of fair-trade products contribute to the attitude behaviour gap.
White et al., (2012)	Study1 Need (moderate vs. high)	Justice restoration potential	Fair-trade product purchase intention (coffee)	When justice restoration potential was low, consumers were less willing to purchase a fair-trade product when need was high (vs. moderate). The strongest fair-trade purchase intentions emerged when participants were aware of great need and believed that the opportunity to restore justice existed.
	Study2 Justice restoration potential (low vs. control vs. high)	Sensitivity to injustice (BJW) Mediator: justice restoration	Product choice (fair-trade tea, combination, regular tea)	When BJW was high, choice of fair-trade products was more likely when justice restoration potential was high (vs. low). When BJW was low, choice of fair-trade products did not vary as a function of justice restoration potential. The effect of the interaction between BJW and justice restoration potential on consumer choice was mediated by justice restoration efficacy.
	Study3 Justice restoration potential (low vs. control vs. high)	Sensitivity to injustice (high vs. low) Product type (indulgence vs. necessity)	Fair-trade product purchase intention (luxury chocolate bar)	When an indulgent product was considered, higher BJW was related to increased fair-trade purchase intentions when justice restoration potential was high (vs. low). When a necessity was considered, differences in fair-trade purchase intentions did not emerge as a function of BJW and justice restoration potential. Justice restoration efficacy mediates these effects.



Authors (year)	Independent Variable(s)	Moderator/Mediator	Dependent Variable(s)	Results
<b>Ethical Consumption (continued)</b>				
	Study4 Need (moderate vs. high)	Nature of the situation (new vs. long-standing) Mediators: Justice restoration efficacy and victim deservingness	Fair-trade product purchase intention	When suffering was long-term, purchase intentions were lower for high (vs. moderate) need. When suffering was new, this difference did not emerge. The effect of the interaction between need and nature of the situation (i.e., long-term or short-term) on purchase intentions was mediated by both justice restoration efficacy and victim deservingness.
<b>SRCB</b>				
Antil, 1984	Perceived consumer effectiveness (PCE), effort, knowledge, conservatism, traditional social responsibility, age, household size, sex, population density and degree of urbanization, environmental concern, socioeconomic status, education, occupation, income		SRCB (SRCB scale, consumption-related, 40 items)	Household size, socioeconomic status, education, occupation, age, sex and income were not related to SRCB. PCE, effort, knowledge, environmental concern, population density/urbanization and traditional social responsibility were positively related to SRCB. Conservatism was negatively related to SRCB.
Bhate & Lawler, 1997	Innovators, adaptors, age, social class, sex, price, availability of products	Involvement, convenience	Purchase of environmentally friendly products	Innovators display environmentally friendly purchasing behaviour. Price does not play a significant role in influencing behaviour. Environmentally friendly behaviour was due more to convenience than involvement. Age, social class and sex were not significant predictors of environmentally friendly purchasing behaviour.

Authors (year)	Independent Variable(s)	Moderator/Mediator	Dependent Variable(s)	Results
<b>SRCB (continued)</b>				
De Pelsmacker et al., 2005	Coffee product attributes	Instrumental and terminal personal values, socio-demographic characteristics	Willingness-to-pay for coffee product attributes	Four clusters of consumers were identified: fair-trade lovers, fair-trade likers, brand lovers, flavor lovers. Fair-trade lovers accounted for 11% of the sample and were predominantly aged 31–45; they were more idealistic and less conventional compared with other groups. The fair-trade likers were the largest group. They did not differ significantly from the rest of the sample in terms of demographic characteristics, but they were relatively more idealistic. The flavor lovers and the brand lovers each accounted for one-quarter of the total sample and were less idealistic and more conventional.
Diamantopoulos et al., 2003	Gender, marital status, age, number of children, education, social class,		Environmental consciousness (environmental knowledge, environmental attitudes, recycling behavior, political action, purchasing behavior)	Males and females did not differ in their knowledgeable of environmental issues. Females were more concerned about environmental quality and were more likely to undertake green recycling activities and shopping behaviour than males. There was no clear evidence that married (vs. single) people were more environmentally conscious. There was no significant relationship between the number of children individuals or social class and environmental consciousness. Age has a negative relationship with environmental knowledge and environmental quality. However, older people tend to partake in in more recycling activities than younger people. There was no relationship between education level and concern about environmental quality. However, better-educated individuals were more likely to undertake recycling activities and political action. White-collar (vs. blue collar) workers perceived themselves as better informed about environmental issues.

Authors (year)	Independent Variable(s)	Moderator/Mediator	Dependent Variable(s)	Results
<b>SRCB (continued)</b>				
Dickson, 2001	Gender, age, income, education, employment status, marital status, attitude toward CSR, concern for sweatshop issues, conditions in foreign and US apparel factories, knowledge about sweatshop issues		Likelihood of purchasing No Sweat garments  (No sweat is label that indicates the clothing was produced under fair working conditions)	16% of consumers sampled could be considered a part of a No Sweat market segment (i.e., they would use the label). These consumers were less price sensitive, more concerned about sweatshop issues and held stronger support for socially responsible businesses than non-label users. Label users did not differ from non-users in their beliefs about conditions in foreign and US apparel factories or their perceive knowledge of sweatshop issues. Women, single individuals and those with lower education levels were more likely to use the label. Income, age, and employment status had no significant impact on label use.
Doran, 2009	Universalism values, benevolence value, power values, self-direction values, security values, achievement values, hedonism values, age, gender, race, marital status, education		Consumption of fair-trade products	Self-direction and universalism had a positive correlation with fair-trade consumption. Security values, power values, hedonism, conformity and achievement values were negatively correlated with fair-trade consumption. Benevolence values were not significantly correlated with fair-trade consumption. Age, gender, race, martial status and education had no significant relationship with fair-trade consumption.

Authors (year)	Independent Variable(s)	Moderator/Mediator	Dependent Variable(s)	Results
<b>SRCB (continued)</b>				
Lu et al., 2015	Culture (individualism vs. collectivism), attitudes toward business, loyalty proneness	Mediator: consumers ethical beliefs	Intentions to buy green products	Some dimensions (Question, Recycling, DoGood) of consumer ethical beliefs significantly predict consumers' intention to buy green products. Consumers with high individualism (vs. collectivism) were less likely to consider questionable consumer practices as ethically wrong and good consumer practices as ethically acceptable. Consumers with a positive (vs. negative) attitude toward business were more likely to consider questionable consumer practices as ethically wrong. Consumers with high (vs. low) loyalty proneness were more likely to consider good consumer practices as ethically acceptable.
MacDonald & Hara, 1994	Gender, family income, class standing		Environmental concern	Males are more concerned about the environment than females. Family income and class standing were not related to environmental concern.
Pedrini & Ferri, 2014	Gender, education level, income, age		Responsible Consumption Propensity (RCP)	Gender does not significantly influence consumers' RCP. Higher (vs. lower) educated consumers had higher RCP. Consumers with high (vs. low) incomes had higher RCP. Older consumers have higher RCP than younger consumers.
Roberts, 1993	Gender	Moderator: age, income, education.	Socially responsible consumption (SRCB scale, 40 items)	Women scored higher on socially responsible consumption than men. Highly educated women scored highest on socially responsible consumption. Women's socially responsible consumption was not impacted by age or income.

Authors (year)	Independent Variable(s)	Moderator/Mediator	Dependent Variable(s)	Results
<b>SRCB (continued)</b>				
Roberts, 1996(a)	PCE, liberalism, environmental concern, age, gender, education, income, occupational prestige		Performance of ecologically conscious consumer behaviour (ECCB)	Women performed more ECCB than men. Age and education were positively related to ECCB. Income was negatively related to ECCB. Occupational prestige was not significantly related to ECCB. PCE was positively affected ECCB; the more people believe they can abate environmental problems the more likely they are to perform ECCBs. Liberalism and environmental concern positively affected ECCB.
Roberts, 1996(b)	Age, sex, occupation, income, education		Socially responsible consumption (socially responsible consumer behaviour scale, 18 items)	Approx. 18% of consumers were found to purchase/use socially responsible products/services all or most of the time. Sex, income and age are weakly related to SRCB but education and occupation have no relationship with SRCB. Females (vs. males) and older (vs. younger) consumers were more socially responsible. Those with lower incomes were more socially responsible than those with higher incomes.
Straughan & Roberts, 1999	Age, sex, income, political orientation, altruism, perceived consumer effectiveness (PCE), environmental concern		Performance of ecologically conscious consumer behaviour (ECCB)	PCE, altruism, liberalism and environmental concern were positively related to ECCB. Demographic variables lacked the explanatory power of the psychographic variables in explain ECCB.
Webb et al., 2008	Perceived consumer effectiveness (PCE), collectivism, beliefs about CSR		SRCB (measured on SRPD scale). The SRPD scale has three factors (CSRP, RECYCLE, EVIRON)	Development of the SRPD scale. PCE was positively related to SRCB. Belief that CSR comes at the expense of other corporate abilities was negatively related to SRCB. Collectivism was positively related to the CSRP factor of the SRCP scale.

Authors (year)	Independent Variable(s)	Moderator/Mediator	Dependent Variable(s)	Results
<b>SRCB (continued)</b>				
Webster, 1975	PCE, social responsibility index (SR), perceived power of big business (PB), dominance (Do), responsibility (Re), socialization (So), tolerance (To), community activities (CA), church going (CG) education (E), age, sex, marital status, occupation, income		Recycling, Socially Conscious Consumer Index (SCC), Social Responsibility Index (SR)	<p>PCE, Do, To, being female, income and PB were positively related to SCC. There was no relationship between SCC and the SR scale as well as Re, CA, CG and E.</p> <p>PCE, Re and CA were positively related to SR. SCC, E, PCE, TO, income, Re and SR were positively related to recycling. Do, So, Ca, and CG had no relationship with recycling.</p>
<b>Guilt &amp; Ethical Consumption (1)</b>				
Chang (2011)	Ad Appeal (Guilt vs. Non-guilt)	Product type (hedonic vs. practical), Donation magnitude (low vs. high)	CRM effectiveness: purchase intentions, attitude towards the firm	<p>A guilt appeal was more effective than a non-guilt appeal in promoting a product with a cause. A non-guilt appeal was more effective in promoting a hedonic product (with a cause charity incentive) in comparison to a product with both practical and hedonic value or a purely practical product. However, a guilt appeal elicited higher purchase intentions for a practical product compared to a product containing both practical and hedonic value and a purely hedonic product with such an incentive. In terms of advertising effectiveness, when donation magnitude increased, the positive effect of guilt appeals on CRM effectiveness was weaker. When promoting a hedonic product with a low donation magnitude, a non-guilt appeal was more effective than a guilt appeal. When promoting a hedonic product with a high donation magnitude, no such differences were found. The effect of a guilt appeal on CRM effectiveness was mediated by maladaptive responses.</p>

Authors (year)	Independent Variable(s)	Moderator/Mediator	Dependent Variable(s)	Results
<b>Guilt &amp; Ethical Consumption (1)</b>				
Pelozo et al. (2013)	Study1 Self-accountability (high vs. low)	Moderator: product appeal (ethical vs. self-benefit)	Purchase intention (apple juice)	Activating consumers' self-accountability increased their preferences for products promoted through ethical attributes because of consumers' desire to avoid anticipated guilt.
	Study2 Priming (self-accountability vs. neutral)	Moderator: ethical appeal (ethical vs. explicit guilt)	Fair-trade product selection (tea)	When ethical attributes are promoted through an explicit guilt appeal, the positive impact of self-accountability is eliminated because explicit guilt appeals induced negative feelings such as anger and irritability.
	Study3 Self-accountability (high vs. low)	Moderator: product appeal (ethical vs. self-benefit)	Product choice (granola bars)	Activating consumers' self-accountability (though a public consumption setting) increased their preferences for products promoted through ethical attributes because of consumers' desire to avoid anticipated guilt.
	Study4 Setting (group vs. individual)	Moderator: product appeal (ethical vs. self-benefit)	Consumption of organic vs. regular coffee	In the group setting, consumers preferred products promoted using ethical appeals. In the private condition consumers preferred products promoted using a self-benefit appeal.
<b>Guilt and SRCB (2)</b>				
Ahn et al.,2014	Study 1 Appeal type (anthropomorphism vs. non-anthropomorphism)		Intentions to participate in energy conservation	Compliance with the energy conservation campaign was higher in the anthropomorphism condition than in the non-anthropomorphism condition.
	Study 2 Appeal type (anthropomorphism vs. non-anthropomorphism)	Mediator: anticipated guilt	Intentions to compost food	Compliance with the campaign was higher in the anthropomorphism condition than in the non-anthropomorphism condition. Guilt mediated the effect of anthropomorphism on compliance.
	Study 3 Appeal type (anthropomorphism vs. non-anthropomorphism)	Mediator: Anticipated guilt	Actual donations for a tree-planting campaign	A majority of customers in the anthropomorphism condition donated money, whereas fewer customers donated in the non-anthropomorphism condition. Further, the amount of money donated was significantly higher in the anthropomorphism (vs. non-anthropomorphism) condition.

Authors (year)	Independent Variable(s)	Moderator/Mediator	Dependent Variable(s)	Results
<b>Guilt and SRCB (2)</b>				
Bamberg et al., 2007	Personal norms	Mediator: intentions to use public transportation	Public transportation use	Personal norms were a significant predictor of public transportation use and this relationship was fully mediated by intentions to use public transportation. Feelings of guilt and social norms were two related but distinct processes contributing to the formation of pro-environmental personal norms.
Elgaaied (2012)	Perceived facilitating conditions (e.g., participants' perceptions of public authorities efforts to implement the necessary facilities for recycling), environmental concern, awareness of negative consequences associated with an increase of waste volume	Mediator: anticipated guilt	Intention to recycle	Anticipated guilt fully mediated the relationship between environmental concern and intention to recycle. Anticipated guilt partially mediated the relationships between awareness of negative consequences and intention to recycle. Anticipated guilt partially mediated the relationship between perceived facilitating conditions and intentions to recycle.
<b>SRCB and Ethical consumption (3)</b>				
Van der Werff et al., 2013b	Study 1 Environmental self-identity	Mediator: Obligation based intrinsic motivation	Environmental behaviour	Environmental self-identity was positively related to obligation-based intrinsic motivation. Obligation based intrinsic motivation mediated the relationship between environmental self-identity and intentions to use green energy.
	Study 2 Environmental self-identity	Mediator: Obligation based intrinsic motivation (measured as a specific personal norm to buy sustainable products & general personal norm of acting environmentally friendly)	Preferences for sustainable products	The stronger one's environmental self-identity, the stronger the general personal norm (to act environmentally friendly) and the personal norm (of buying sustainable products). Both types of personal norms mediated the relationship between environmental self-identity and product preference.



Authors (year)	Independent Variable(s)	Moderator/Mediator	Dependent Variable(s)	Results
<b>SRCB and Ethical consumption (3)</b>				
	Study 3 Identity (Environmentally friendly vs. environmentally unfriendly vs. control)	Mediator: Obligation based intrinsic motivation	Preferences for sustainable products	Obligation based intrinsic motivation mediated the relationship between environmental self-identity and pro-environmental preferences. The manipulation of environmental self-identity influenced the strength of obligation based intrinsic motivation: the environmentally-friendly group felt more strongly morally obliged to act in an environmentally friendly manner than the environmentally-unfriendly group and the control group.
<b>Guilt, SRCB &amp; Ethical Consumption (4)</b>				
Chang (2012)	Study 1 Appeal type (guilt appeal vs. non-guilt appeal)	Moderator: issue proximity, environmental consciousness (measured on the New Environmental Paradigm scale (NEP) (Dunlap et al. 2000))	Attitudes toward advertised products (reusable chopsticks), intentions to try reusable chopsticks	For less environmentally conscious individuals, guilt appeals were more effective than non-guilt appeals when promoting an issue of high proximity. For less environmentally consciousness consumers there was no difference between guilt and non-guilt appeals when promoting an issue of low proximity. For environmentally conscious individuals, guilt appeals were more effective than non-guilt appeals when promoting an issue of low proximity. For environmentally conscious individuals, non-guilt appeals were more effective than guilt appeals when promoting an issue of high proximity.
	Study 2 Appeal type (guilt appeal vs. non-guilt appeal)	Moderator: issue proximity, environmental consciousness (measured on the ecologically conscious consumer behaviour scale (ECCB))	Attitudes toward advertised products (green printer), intentions to try green printer	Results of study 1 were replicated, except the product used in study 2 was a green printer.

Table 1: Summary of Results for Study 1 Pre-test

	<b>Guilt Appeal</b>		<b>Non-Guilt Appeal</b>	
	Mean (M)	Standard Deviation (SD)	Mean (M)	Standard Deviation (SD)
<b>Perceived Guilt</b>	4.78	1.20	3.25	0.98
<b>Ad Attractiveness</b>	4.11	1.58	4.60	1.56
<b>CSR Perceptions</b>	4.57	1.37	5.01	1.55

Table 2: Descriptive statistics for study 1

	<b>Guilt Appeal</b>		<b>Non-Guilt Appeal</b>		<b>Overall</b>	
	Mean (M)	Standard Deviation (SD)	Mean (M)	Standard Deviation (SD)	Mean (M)	Standard Deviation (SD)
<b>SRCB</b>	5.18	0.72	5.23	0.86	5.21	0.80
<b>Brand Attitude</b>	5.02	1.16	5.13	1.19	5.08	1.17
<b>Willingness to Pay</b>	4.12	3.17	4.34	2.84	4.24	2.99
<b>Purchase Intentions</b>	4.17	1.75	4.19	1.52	4.18	1.62

Table 3: Summary of Results for Study 2 Pre-test

	<b>Guilt Appeal</b>		<b>Non-Guilt Appeal</b>	
	Mean (M)	Standard Deviation (SD)	Mean (M)	Standard Deviation (SD)
<b>Perceived Guilt</b>	4.41	1.21	3.18	1.12
<b>Ad Attractiveness</b>	4.00	1.84	3.52	1.87
<b>CSR Perceptions</b>	5.38	1.26	5.89	0.81

Table 4: Descriptive statistics for study 2

	<b>Guilt Appeal</b>		<b>Non-Guilt Appeal</b>		<b>Overall</b>	
	Mean (M)	Standard Deviation (SD)	Mean (M)	Standard Deviation (SD)	Mean (M)	Standard Deviation (SD)
<b>SRCB</b>	4.77	1.05	4.81	1.07	4.79	1.06
<b>Brand Attitude</b>	5.80	1.16	5.97	0.91	5.89	1.04
<b>Willingness to Pay</b>	6.03	3.69	6.02	3.63	6.03	3.65
<b>Purchase Intentions</b>	5.12	1.17	5.11	1.21	5.12	1.19

## Appendix 2

### Study 1

#### Guilt Advertisement



 Guarantees  
a **better deal**  
for Third World  
Producers


### What if Your Daily Cup of Coffee is Fuelling World Poverty?

Did you know as little as \$0.03 from a \$3 cup of coffee will reach the farmers who grew the beans? The result is widespread poverty in developing countries such as El Salvador and Ethiopia. Can you imagine how difficult it would be to provide for yourself and family when you receive such an unfair wage?


Nescafé Partners' Blend is made from 100% Fairtrade certified Arabica beans. Not only is our coffee expertly blended to produce a smooth, balanced and rich coffee experience, but by purchasing this coffee you are helping coffee growing communities achieve social and economic sustainability. Wouldn't you be comforted knowing your next cup of coffee is empowering farmers to overcome poverty?

**NESCAFÉ®**  
**PARTNERS' BLEND™**

## Non-guilt Advertisement



Guarantees  
a **better deal**  
for Third World  
Producers



### Expertly Selected Arabica Beans for a Smooth, Distinctive Flavor

Do you know the source of the coffee beans you purchase? Nescafé Partners' Blend is made from 100% certified Arabica beans, expertly blended to produce a smooth, balanced and rich coffee experience. Our coffee farmers have selected only their finest beans resulting in an aromatic coffee that is truly delicious. This is coffee at its best.

Nescafé Partners' Blend coffee is also 100% Fairtrade. Through our commitment to Fairtrade, Nescafé is dedicated to helping coffee growing communities achieve social and economic sustainability so you can feel great about your next cup of coffee.

**NESCAFÉ®**  
**PARTNERS' BLEND™**

## Study 2

### Guilt Advertisement

The advertisement features a background image of a vast, undulating desert landscape with golden sand dunes under a pale, hazy sky. The brand name 'SÖL' is prominently displayed in a large, bold, black sans-serif font in the upper center. Below the logo, there are three paragraphs of text in a smaller, black sans-serif font, centered on the page. The text discusses the brand's commitment to ethical sourcing, specifically addressing the issue of child labor in sweatshops and the brand's policy of paying fair wages to adult employees to prevent child labor.

**SÖL**

We feature all the latest styles and fashions for men and women including a variety of formal and casual apparel.

Did you know more than 22 million children will die this year working in sweatshops? Worldwide 1 in 6 children are child laborers. Try to imagine what it would be like to work a 14 hour day when you are only 5 years old. Not only is your life at risk due to poor and unsafe working conditions, but you will also be robbed of your chance at an education and a normal childhood. You may not even be allowed to go home to your family until your workday is over.

At SÖL we are committed to providing high quality and appealing apparel without the use of child labor. We address the root cause of child labor by guaranteeing a fair wage to all of our adult employees so their children are never forced to be child laborers. Wouldn't you want your next piece of clothing to guarantee a better life for the world's children?

## Non-Guilt Advertisement

# SÖL

We feature all the latest styles and fashions for men and women including a variety of formal and casual apparel.

Do you know who made your clothing? At SÖL we search tirelessly for only the best designers in order to create the latest styles and fashion. Try to imagine what you would feel and look like when you wear SÖL apparel. We are dedicated not only to providing appealing apparel that always makes you look attractive, but also to creating high quality clothing that makes you feel comfortable wearing it. What's more, you are helping to prevent the use of child labor and provide fair wages.

At SÖL we are committed to providing high quality and appealing apparel without the use of child labor. We have addressed the root cause of child labor by guaranteeing a fair wage for all of our adult employees so their children are never forced to be child laborers. When you choose SÖL clothing not only will you look great, you'll feel great too.



Figure 1: The two-way interaction of SRCB and ad type on willingness to pay a fair-trade premium.

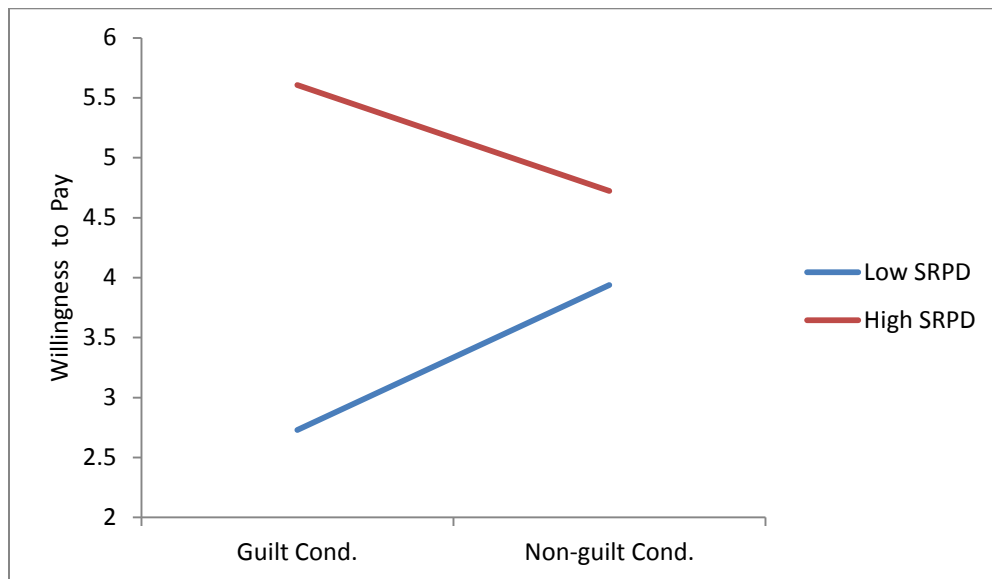




Figure 2: The two-way interaction of SRCB and ad type on brand attitude.

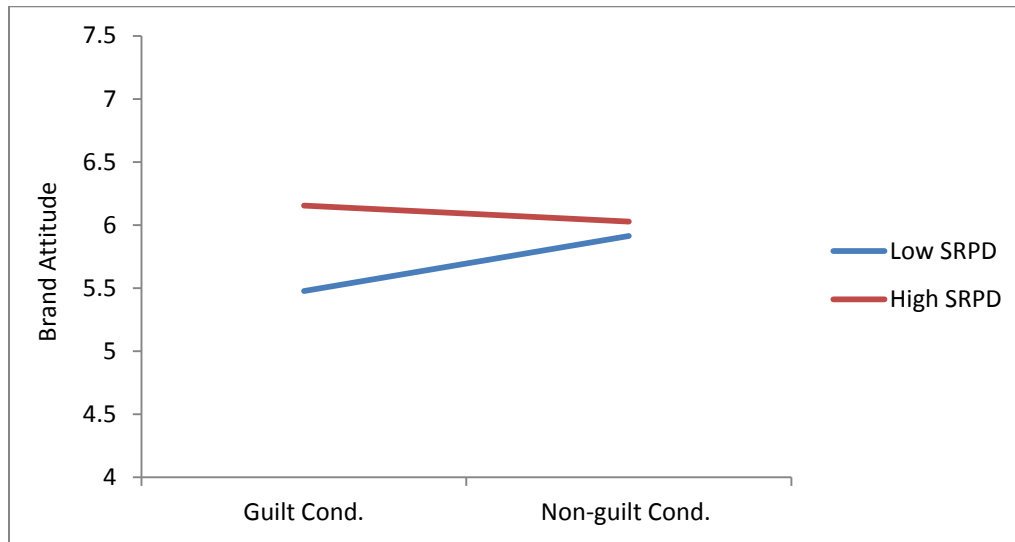


Figure 3: The two-way interaction of SRCB and ad type on willingness to pay an ethical premium.

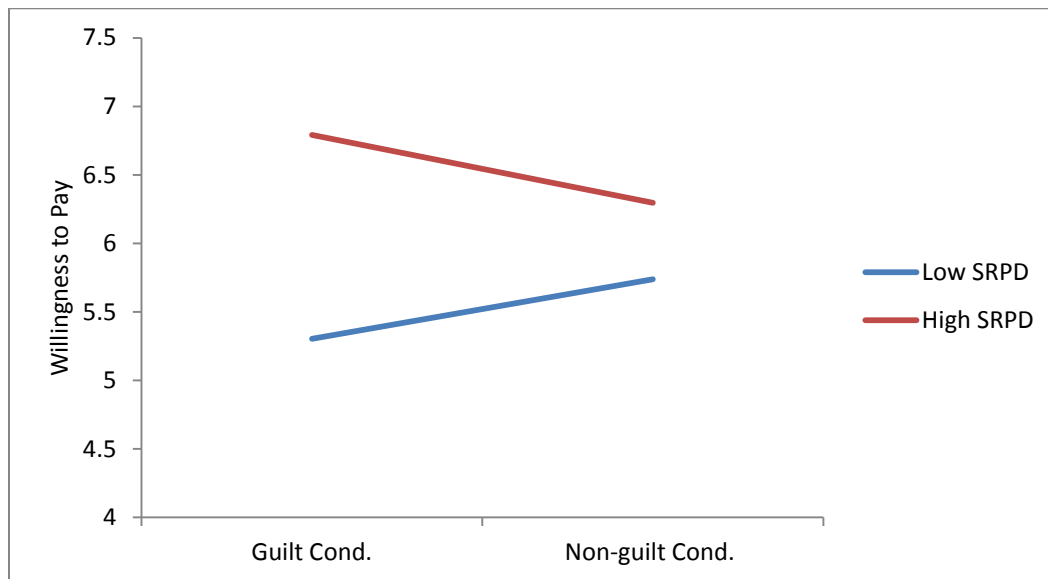
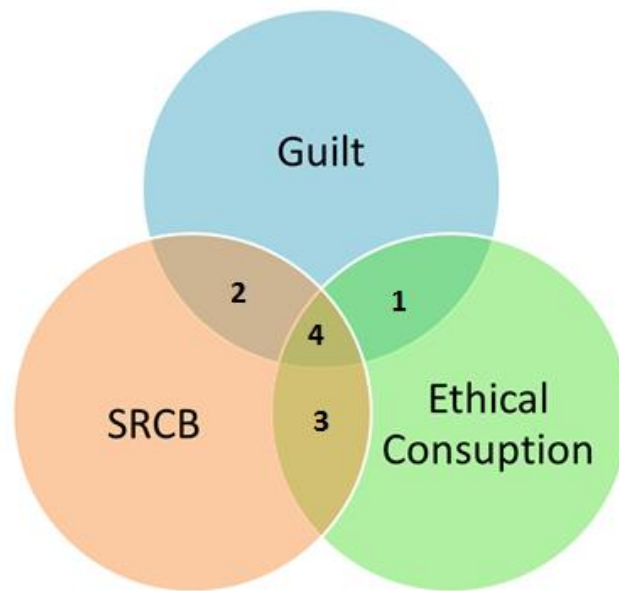


Figure 4: Venn-diagram of literature review



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